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Ernth wears no mask, bows at no human shrine, seeks neither place nor applianse: she only asks a hearing.

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S. S. JONES, PUBLISHER AND PROPE

CHICAGO, FEBRUARY 4, 1871.

VOL. IX.-NO. 20

Original Zoetry.

Fritten for the Religio Philosophical . LE MOME IN HEAVEN.

BY BHMA TUTTLE.

- onder and wonder, oh, beautiful home,
 of beautiful angels within,
 on will receive me at one, when I come,
 fore I have conquired all sin,
 why should I doubt when my mother is there
 state or my childhood i her name is a prayer,
 warm on my lips evermore.

- souls which are well and everyone, sands linked in my own, journey on that beautiful home, arrive, they will say over there.

CHAPTER OF MODERN ASTROLOGY. real Predictions—Curious Calcu-

WILLIAM L. STONE

A SINGULAR CASE.

BY G. C. STEWART.

Original Essays.

Writen for the Religio Philosophical PUTTER to LOVELAND.

Letter from J. L. Potter.

Letter from J. L. Potter.

BROTHER JONES. -As I am not, able for field duties at precest, but compelled to sit in the home and think, I thought best to send a message to the Journal convenies by the uncelledity of splittual communications and what I suthor, J. S. Loveland, has said about apprits communicating in days gone by. It is a rule accepted in all courts of justice, so far : s I am .bie to learn, that witnesses testifying on both tides of a case, are, by titue of their oath, impec .ched witnesses, are, by titue of their oath, impec .ched witnesses, are, by titue of their oath, impec .ched witnesses, are, by titue of their oath, impec .ched witnesses, are, by titue of their oath pinpe .ched witnesses, are, by titue of their oath pinpe .ched witnesses, are, by titue of their oath part in the oath of the said their oath out.

John F. Coles b. fore the New York Conference in 1853, said that "All meilums were tither delinded or deluders, and that the whole me.vament was little better than a wide sprend humbry, or "geantic hallucination."

To which J. S. Loveland responds as follows.

which J. S. Laveland responds as follows.

orophy of the future life is predicated, and watch was newer adopted before by any of the known philosophies or religious of the world.

Represents a religious to conforming with the laws of Nature; havingno creede, degan, or sectation forms, out appealing the forms of nature for our adoption. It advocates the grew with of the harm spirit, and the highest xyre soon of overee harmony it had, for its objects, the smellowatom of the condition of

s the same conclusions with ourselves " signed, A. G. W. Cartar, Chairman; J. S. Love-od, and twelve others. We are now led to ir quire what conclusions did did Committee, and especialty J. d. Loveland

ASTROLOGY.

By Prof. W. W. Chaney.

The article from the *Oserland Monthly*, entitled "The last of the sphile," seems to me calculated to do harm rather than good. The beautiful apirlual philosophy has done more to awaren thought and investigation during the last twenty years, than the religion and phile-sophy of the past elgisten centuries. The discoveries of truth have been as rapid as astounding. But as yet the time has been too brief for arranging and system ging Rure gemsof truth-have been discovered in different departments of knowledge, bach remaining is lated, a gregated, for all truth is barmenious at lyong genous. "The last of the system is a truth rate of the sensational. I can not delay that, Mademoiselle Lincorm and ma's the "moder" all predictions, nor their furfilment. In fact, I believe them who hatded to the sunderful predictions, nor their furfilment. In fact, I believe them who hatded to the sunderful predictions, nor their furfilment, I as fact, I believe them be stated and stantially true. But the calling given by the writer, the omissions and additions, give cause for complaint. But these latter are not discovered by the general reader, because is use cluster in the occuli, and here to be is lead to many erroneous conclusions. To correct these is the chief, efficient.

ied. Prof. Agassiz has very thorougly explored one department of na'ur-, and now, it you send him a single verteers, no matter whether from fits, serpent, fiwl of ruit footed beat, he is also of the opinion that mu may lear to describe a nerson accuracy by examining a single flager. Is paimistry then unreasonable?

I have no arguments to fits in favor of Astrology, but hold ayaelf in residices at all times to prove it by submitting to a test. This I cannot do gratultous y to every reader of the Journal of the last continuity. Let the association of Spiritualists in Chicago, (I will not trust to so called Christians for they have proved themselves dishonest by giving me a fictitions time of birth, etc., etc.) Chicago, (I will not trust to so cilled Christians for they have proved themselves dishonest by giving me a fictitions time of birth, etc., etc.) appoint a committee of honorable persons, and let that committee obtain the correct date of borth of some person actively unknown to ma, keepir g the secret among themselves as to who the person is, and seed me the same. I will cast the horoscope and write out a brief delication which shall be ruted to that individual, in all its paris, and to no one else. Then the committee may briefly report the result, so that all the readers of the Jounnat may know it.

The date of birth irrudes: I. Ruce or neational descent; 2 S.x.; 3 Place of birth; 4 Year of birth. (3st of month, bursand minute as near as possible. I require no other information.

mive may brishy report the result, so that an the readers of the Journant may knew it.

The date of hirth irc'udes: I. Rice or pational descent; 2 Sr.; 3 Flace of birth; 4 Year of birth, day of month, he ur and minute as near as possible. I require no other information.

I was in Chicago in May, 1899, and having pild two dollars for a ticket, went in to have Dr. Repased delineate my nativity, without in forming him who I was. As we him my date of birth at 11: 30 r m. He made no horocope, but comenced eling about my booming distinguished because the sun was in the tenth, hour. Thouking that the had understood me A. M. Instead of r. M., I repeated the hour. I understood more than the had understood me A. M. Instead of r. M., I repeated the hour. I understood my pericelly, the replied severely. In these explained to him that the sun was in our hand on markium cost. Thereon, the month and not markium cost. Thereon, the collaboration of the more marking to the contradicted in my out notice if I remonstrated in value, offered him the two dollars to allow me to remain half an hour and talk with him. It was uncleas. He drive me out without "telling my frince." I called on Prof. Joselyn and found him an excitent master of Hursty Astrology, but for want of Enverner's, had not paid to much attention to nativities. He is honest and truthful in the science, and will not guess when he does not know.

For my part, I consider it a scienced duty which I can be not paid to my read the of my life, and its observance in relation to Science, in margined and Astrology but seen the six month's imprisonment. Tals instead of disc our ging me, has only added to my zeal. Hence this communication and its Auburn, Oregon.

- VIRGINIA.

Letier from M a. sadle L. Ballon.

Letter from M a. Aedel L. Mallow.

Dann Jounnat. —Having asted myself long enough with promises (to myself) to write you a sketch of my journesing siece my long filmest. I now make the sttempt to do so, as these notes by the way may serve as faint lights to illumine the footisteps of others in the mac hof-reformatory work, and point them to havens along the way, work tho' to the masses o' your readers, these details may become interin and of little import.

Garfelly feeling my way, weak from long protation, I targied briefly with that true, acrossified to the worker and the cause, Sister Millarduck, is joint. After Midding you all good by as

the platform—a whistle, and away, on and on num-ly, after many delays and accidents, arriving at wheeling, W. Va.
Here in the backs of the throughly awake Mrs. Hornbrook, i am trying to rest and work too, hav-ing spoken tera two Sundays, and am registered ing spoken tere two beauty, for the next. Wheeling, W. Va , Jan. 14 h, 1871.

WONDERFUL MANIFESTATIONS. A Beance-Book Written Direct by the Spirits-Letter from A. Miller.

A Seames—Book Written Blevet by the Spirier—Letter from A. Biller.

DRAR JOURNAL:—Thinking that you would not object to hearing of some of the events that are transpiring in this part of Egypt, I thought I would take advantage of the opportunity afforded, by sanding you a few jittings, gethered from the record of pussing time.

This seems to be an age of wonders. People are beginning to investigate the nature of things around them.

A few months ago, the subject of Spiritualism was looked upon in this section of country, as proceeding from the longirations of the devit, and if an individual was even suspicioned of investigating the "unclean thing," for any other purpose than that of uprocting is, he was subject to the ridicule and contunely of those who took upon themselves what they conceived to be a G d-given right, by the authority of the so-called "word of God," to judge the consciences of men, and if they did not accept of their decision, he was consided a fit subject for the iname saylum.

But the scales have turned, and some of the

cision, he was consided a fit subject for the inman saylum.

But the scales have turned, and some of the
best people of the occupity announce themselves
as believer in the Harmonial Palissophy, and
many of these, whose understandings have not
yet become sufficiently enlightened are willing
to adolt that there are some things in it which
they can not refuty—cone quently they do not
persecute it so vig rously.

This condition of sfishs has been brought
aboutly the plaif all literature,—scattered broadcest over the land, through the medium of the
PHILOSOPHICAL JOURNAL and kindred publications, and the invastigation instituted by those
persons who have become interested in the
work.

Washington, D. C. Usc. 27 1870. JORATHAN KOONS, Esq.—DEAR SIR

mories. At the close of the musical and agirit light force, that surpassed all our most sanguine upoctations, and one that defea a written description, the aprilts took up the st.bj-t of Mr. Wolfs letter in councilon with Mr. Koons' introduction to his, and remarked through the trumper, that they p roctwo the letter was from the rold friend, Jino B. Wolf, and that he appeared to be in low sprits when he wrote. The trumper vote then asked Mr. Koons in the would allow the accretary of their sprits band to address a few lines to Mr. Wolf, in connection with the part he had written. He replied that they were at liberty to do as they pleased in regard to the matter. They then asked for a period. It was handed to them, whereupon they proceeded to write, and the following communication was written with the rapidity of though?

first fruits of the spiritual olifor modern Soiritualism.

This, our spiritual tender, we claim as one own production, without the aid of mortal hands, and had it filed for asis keeping in the hands of our humble servant, J. Koos, until the national tempost recorded and cassed to sweep its stry, and bloody bilinva across the beaom of your mother earth. The time has now fully come, in which, to erect-our spiritual standard and set our lights a burning upon the national aiter of George Weshington.

Address your sweer is care of J. Koons.

Dicasted by Kings 1011, President of the Spirit Room Bind.

As soon as the foregoing was written, the trampet voice is quested that all persons present who were convinced that it was not the production of mortal hands, would endorse it by signing their names to it.

Jonathan and Naccy J. Koons, (mcdiums)

Jary J. Drew, (medium): Carter Wilky, M. D.

ing their names to if.

The following persons signed it:
Jonathan and Mancy J. Koons, (mcdiums
Mary J. Drew, (mcdium); Carre Wilky, M. J.
(sged 74); Margaret Boes; Lurs Choisse
Calumus Alen; S. A. Pilson; L. L. Elward
A. J. Elinsen; J. R. Kons; B. M. Bates; Jaco
P. Wells; Gen E. Kons; J. v. Kowns; Jose
Rowns; W. V. Calesser, A. Miller, Budents i
Ewing High School.

from their own conclusions to regard things.

May the spirit of inquiry take deep hold in the miads of intelligent people, and cause them to throw off the shackles of ign rance and supersition which bind them, and to stand erect in the light of truth and spiritual nobility. Press on, mighty truth! Thou mayest meet the score and substringe of men for a little white, but the time will come when they will long to embrace thee, for angels are thy proclineers, and thou dost give an eternity of biles to the ploodding, wearled totlers of earth.

BY K. GRAVES.

AN EYR.OPENER

'Cliateur, Par Pigault.' Le Brun, Doub'a of In fidels; Embodji g Thirty Amordant Questions to the Circy, Also Forty Cless Quastions to the Doctors of Divisi y, By Z p., Published by Wm. White & Co., Eston.

EFFECTS OF BELIEVING THE BIBLE

REFECTE OF BELIEVING THE BIBLE

It is often said by priests, (and no doubt some are sly early hot or mich it a sound argure 1, that, it the Bible be a fruid, it would argure 1, that, it the Bible be a fruid, it would argure 1. This do farstalin be proof interest or proposed to the control of the control o

ing at their feet. Enthusiasic ravings, horrid forebodings, or calm despair generally mark their inter end.

The Bible has been a prolific cause of animestry. Religious he're't a the most cruel' and deadly of that vice. Differer c as in legal claims or political controversy may be healed by time or meliuwed by adversity; but pious cruelly can newer be subdeed. It converts a man into a mooster, which no philosophy can soften, no charity reclaim, no argument convert; who, dead to the feelings of humanity, and burning with a revergeful appetite, er. eta bis alter upon the rules of his enemy, and would gladly-leed upon a brothers blood.

The Bible has been, of all other systems, the greatest incentive of cruelty. The spirit of persecution sprung from its mature, and has been cownal with its existence. The Jews, with a blood thirsy spirit, momentous and unparalleled, but originating from their intolerant principles, musacored all who could not be lieve their faith-Kingdom after kingdom crumbled before their match; cities were plundered, and their inhabitants mand-rel; the captives which they took were subjected to exercula ing termons; woman with childran were ripped upon a new debanded by the murderers of their brothers and sistem. Every evening set upon a new debander had by the murderers of their brothers and sistem. Every evening set upon a new desolation; and every myrating da wated upon some new inhumanity. It about, their whole course from Egypt to the Hity Lind wis fresselsest mainons. Oharitana, imbibling the results and many were observed when they were objected they are adopted the assue conductively have more new visited was adopted the assue conductively have were subjected, they we compare the produced power. They were to the control of aw inburs.

Irom Egypt

ned with the blood on

ses' nations. Ohristians,
principles, have adopted the same
in they were powerless, they were on my
y harmless; but, the moment they acquired
er. they were powerless, they were on my
y harmless; but, the moment they acquired
er. they were violeties and revenge utl
biliverse were toured upon racks, chanced
dangstons, and burnt to death. Nations were
red against; clies were entered; the irinbitante, wheeter men, women, or couldren
ere put to death; and their houses plundered
deburat. Every orime was committed. Muror, assessiatevo, rase, and sealing were conaltitled by the Charca. The history of religious
has been a history of blood and fabunantly.

The same bitter and unreleating hatred which
decolated other constress, is now at work. Papan countries are denounced as barbar us. The
infield, also bloosely avons his almoster convictions, is proscribed; and every means, however
infinence, adopted to black his chargener and hap
plane. Themas Paise, to whom we over our
liberty, who expended his newsy in our behalf,
and jeografised his life for our welfare, is cilummatted by every person. Thomas Jifft too,
mattern, publications of independence
at the paisance of independence
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nobperiect is no viscorita.

In to be in a hypocrita.

It is founded

mplich sith. We must believe or be

. We must seprisce our reason, reject

m. srees, supprise inquiry, and mbust, to

m. arms, supprise inquiry, and mbust.

half or he damnied. By seve

condemns reason. Priests know that inquiry would cestrey their inflance over any mind, and therefore they suppress if.

The Bible has ruined many a mind. A sincere man, who det rajents to breume a Carsitan, becomes a midman. He can never become, what the Bible rajents of the canse of Carsitan, becomes a midman. He can never become, what the Bible rajents of the canse quence being chreat torme the Hills of the canse described by the price of the bible of the highest stations in a sciety, have, under the inflat nee of religion, been doomed to a maoise cell.

Religionals inion cal to liberty. Religion prescribes what libery to forearca. Precedent of opinion, tiberty of spacet, and the exercise of reason, is denounced by religion, but protected and encouraged by liberty. The one is directly opposed to the other; and, in proportion as one is supported the other is subvertice. Before religious fravide were fabricated and impored up in society, the world was a world of republics; but state that period, obscious disturbins in a season, and disposite government bounded, all under the latering care of religion. The Christian religious has created them as stabilizary and tyrannical government of all others. The P-per of R im arroystal a supremany above all kings and people, and produced by have the prace of opining the gester of heaven to who mis priese of heaven to who were the religious as created them as a stabilizary and tyrannical government. A fift som were his bold patte as won disputed in prover and the religious as created the majoration of the religious and the priese of heaven to who were the religious as created as the mother of evi, she is to come a superior of the priese of the

cob and his posterity went to Egypt, in the time of the famine, it the 47th chapter 9 h verse is true.

Now, I think it is evident to every unprejuded mind, that the cause of our believing such unreasonable tales arises from the manner in which Cornel an emmunities educate their children, tesching them these fables before they are capable of logically examing for themselves. When the tender mind is trained to believe such fables, and continues in it to maturity, it is very difficult, and commitmes imp sable, to extirpate its prijudices, as they hold those tales above reason, and caynnot be prevailed upon to extract them. We must believe them, because they are recorded in the Bible; and we must believe the B-ble, because the priests tell in it originated with God, and is intallably correct and perfect.

Would it not be acting more rational for every person candilly to examine the Sci Jaures themselves, rather than to subscribe to them with hand and beart as true, for no other reason than because they are called the B ble?

["The E_j ("Opener," fu'll of valuable informations."

["The E. c. Opener," full of valuable informa-

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cinite i pages.

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il acrearages, or the publisher may dention jo send it.
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A SEARCH AFTER GOD.

ore any Work in Nature or Art that not Point Significantly to Indi-calized Man as its Author?

NUMBER TWENTY SIX.

NOWMER TWENT'S IN.

Notwithstanding we have pursued the investigation of the subject for six months, there are vast fields yet before us, and the truths therein contained beckon us forward to examine them and unfold their nature to the world. As we advance thour search, new and grander scenes are disclosed to our Stready enrabutered vi. long, and we are seemingly lost amid the grandetr of the universe. As we listen to the movements of the ponderous wheels of creation, hear the music thereof and the notes of juy that spring from the hearts of these who have progressed to the higher spheres, we feel a degree d to the higher spheres, we feel a degree tacy, for we are partially en rapport with Yes, the ponderous wheels of creation, lience to forces under the ex clusive control of individualized intelligences,— we gaze on them with unfelgned emotions of de-ight. Venus, Earth, Mars, Jupiter, Satura, or the more distant planets that dot the fair surface of the more distant planets that dot the fair sur-face of the heavens, are only so many wheels, turning round and round with automatic reg-ularity, year after year.

But it is not our purpose in this article to ex plain how planets, worlds, and systems of worlds are brought into existence, but to pave the way for grander and more important truths on other meetions

The carth is a mechanical structure, and the arrangements thereof are admirably adapted for the habitation of man. Its surface, beautifully diversified with grove and water sonery; its rivers, mountains, valleys, iskee, and climate, admirably adapt it for the home of man. He finds himself here myvirg along in the grand train of life, from the cradle to the grave. His mind is closus; his ideas co apprehensive and grand! He understands the movements of the planets as easily as he can the mechanical structure of the watch. He does not confine himself to earth, in his investigations. Filled with the spirit of adventure, he traces out the path of comets, follows them in their eccentric wanderings far beyond the ken of mortal vision, and tells the path they will follow for thousands of years. He holds communion with the stars, converses pith the planets, rambles among the nebulge of space, quaffs deep inspiration from the "milky way," and while walking here, never for a moment, considers that there are any mysteries in creation that he can not finally solve.

olve. What can'not man do? The heavens are no onger a scaled book to him, and while he gazes rish unshigned admiration at the pulsating stoving worlds in the regions of space, he won-sis when he can travel there among those glit-tring geons, to observe their physical structure, a he does that of the earth. His phys-al body confines him to it. His mission is pure so long as his physical organization esi-gres so long as his physical organization esi-

see so long as his physical organization es-tures. Well, what don't man do? Did he not make the telegraph, so beautifully arranged hat he can hold converse with his brother dures. Well, what don't man do? Did he not make the telegraph, so beautifully arranged that he can held converse with his brother in other countrier. Is it not equally as wonderfull in its arrangements and design as the flower? Why, Nature, as represented on earth, sinks into: insignificance by the side of the achievements of man in the higher sphere. His operations here show the power of a creative mind, yet they are nothing as compared with its revealments in the spirit world.

Seligio-Philosophical Journal

8. B. JONES.

8. JONES.

100 SOUTH CLARK STREET; GRIGAGE, ILLINGS.

CHICAGO, FE:RUARY 4, 1871.

TERMIS OF THE

8. Scingin-Spinisappiral Journal.

8. JONES.

100 Der year, \$1,50—6 months, \$1,—4mo.

100 This earth man's works and operations are v. r. y diversified. He digs canals, constructs artificial rivers, levels mountains, fills up values and the present of the control of God making any intricate piece of machinery, or elaborating any work of art. Wast did of God ever do? That which you canned see man doing, ignorance says, G. M. dore it! Well, let ignorance have its asy. Was will reason, and by resoning, approximate to the truth. Man can not create anything. He operates from that which always a xisted in some of the multiform conditions of matter. God, if he exist he beat before the preparation of the single per personal persons and persons

more.

Point me, please, to anything in Nature, that
was made by God. Why, he made this world,
and launched it in the regions of space! He
made all those fair orbs that deck the firmament! He made all the worlds and systems of
worlds of space! How do y.u know it? Gancais account of creation is a myth, a fabrication of Moses brain.

On all sides we see evidences of the wonder-ful skill of man. No difficulty discourages him i He shrinks from no danger, is appalled at no madettaking. All improvements on earth point significantly to him! There is no work that e is not connected with.

While the earth floats in the regions of acres with almost inconceivable rapiditions.

While the earth doats in the regions of space, moves with almost inconcelvable rapidity, man accompanies it, improving its surface, acquiring knowledge, and inventing intricate machines to aid him in his glorious career. He does not faiter in his onward course. He holds converse with the planets, sees the paths of comets, and reveals many truths connected with the grandeur of the heavens. All the works of earth point significantly to man.

None would be so exceedingly fooliah as to make the declaration that God made any of the works of sir that have added so much, to the happiness and we'fare of msn. You could easily convirce a Congo Negro, or a wild Camanche Indian, that God made Crosby's Opera House, of this city, but when they had progressed in knowledge sufficiently, they would find that man himself was the God who constructed it. Nice-tenths of the children of earth to day stand in the same relation to this earth that the Congo Negro or Indian did to Crosby's Opera House, but when they have progressed sufficiently, they will find an individualized man econnected therewith,—find that he made it, haunched it into the regions of space, and prepared it for a home for us. launched it into the regions of space, and pre-pared it for a home for us.

launched it into the regions of space, and prepared it for a home for us.

In arcient times all pheromena in Naturewere attributed to God, to an Omelpotent, Allwise Being: but as the people advanced in
hnowledge, behind what was considered the action of God, individualized beings, spirits, were
found as the producing agents. The people
then were sincere in their beilef, just as sincere
as those now are who declare that an Inflatic
God made the earth. Man improves the
surface of the earth, which is a mere speck in the
fields of space. He is just as much, however,
in space now as he eger will be, but is
confined to the earth, and thre must remain for
alltitle period. He can speculate as to the existence of worlds, and think that God created
them, but he is very much mistaken. Man is
behind all the works of creation—individualized man is there as the moving cause.

On this earth, the sphere of man's action is

them, but he is very much missasen. Man is behind all the works of creation—individualized man is there as the moving cause.

On this earth, the sphere of man's action is very limited. It is true he builds palatial residences, constructs railroads and intricate machines, but his sphere of action is confined entirely, to the earth. Now, an Infinite Being, filling all space, could not act—from the very nature of things is powerless, as we have heretofore proved. An Infinite God could not build this earth, could not form the planets and systems of worlds in space. You may say that he only works within himself! Bah? Can man, made in "the image of God," do a thing within the space of his own organization? Just give him the space of his own organization to operate in, and what results would he accomplish? Now God, if he fills all space, stands in just the same relations to the whole universe, that a man caged in a bex just his own size, would to it. Man could not move, neither could God, for they stand in the same relations to each other. The very idea of his filling all space preduces the possibility of his acting. Now, in order for man to improve the surface of the earth, he must necessarily have a larger space than his own body to move in. If there is a God that acts, he can not be infinite, can not fill all space. Now, do we declare that man made the carm—that individualized man condived it, and launched it into the regions of space? It for accurately see do. No Infinite God could have made it. That which concaives, must have space to act in, or its conceptions would be poweries! You make man a God, some may say. Not by any means. You share man behind of sworks, or the originator thereof.

But it there me God, you may ask. We have not yet found him. We know that mare

But is there no God, you may ask. We have not yet found him. We know that man is connected with all the works of ectence and art,—then why not with Nature? But you may say that Nature seems to be automatic in action 1 So is the engine as long as man complies with certain regulations. Rules in Nature are just as essential as in the arts and sciences? Matter passesses certain inherent laws, and man acts in obedience to them. The rose unfolds

b.cause the built is placed in soil adapted to such unfoldment. The sterm that proceeds from water does not resemble an iccle any more than the rise does the clod of earth.

more than the rase does the clod of earls.

If you could see the forces at work that built up the gigantic tree, they would not appear more cemplex than that which moves the little hammer on the telegraph. There is force in water, and it is applied in the steam engine. There is force in matter, and it raises a hundred tors into the air, and it assumes the form of a tree. It is just as easy for the higher spiritual intelligences to so combine matter that it will produce the rose, as it is for the machinist to so combine it that it produces an engine or a watch. Nature's laws are not all powerful; if they were, how could man control them? The result that it was from the section of individual zed intelligence, is wodderful in the ex reme. But whence 't'e origin of in the ex reme. But whence it e origin of man, if no intelligent God? We are not treating on that question now. We are Starting for God. By and by we will take up that sub-

for God. By and by we will take up that subject.

Oh, man, how grand his "ission. Worlds shall how to his nod, and matter obey his beheats. In the fields of space, watching the formation of worlds, and syste no of worlds, and mapping out the pathway of diff-rent planets, he will indeed resemble a God; and while he litens to the music of the sphere, and g-zes at the works beneath him, there are still grander fields for him to explore! With an eye undimmed, and yision clear, he acces only man, individually at mrn connected with all the works of creation! Though he has attained a high round on progression's jacdor, he has never seen God; and while he plans the formation of worlds, the idea still lingers within his mind, that somewhere above him is a God!

Mrs. Maud Lord, The Medium and Mother.

It gives us pleasure to announce to our read ers, that that most excellent modium, Mrs. Meur Lord, has become the mother of a beautiful little daughter, and that she will in a few week again be able to appear before the public in Chicago as a medium for spirit manifestation

Her husband, in a letter to us amounting the fact above stated, speaks in appreciative terms of the ald rendered by the band of min-intering spirits, who attended upon her at the trying hour of parturition.

It is a fact well known to Mrs. Lord's friends, that her guardian spirits are always, in the hours of sickness, able to materialize themselves at fliciently to talk to her, and minister to her material wants as though they were yet on the physical plane of life. Bro. Lord also speaks in the highest terms of

poysical plane of life.

Bro. Lord also speaks in the highest terms of
Mrs. Dr. Hooker, a medium of rare powers,
who was present on the occasion as a professional accoucher.

An Inquiry.

Letwille, Iowa, J. Jan. 23, 1871.

Bino: Jones—Deer Sir:—I should like you to publish the ruse and progress of the cause of religion from Moses down to the present, and show how Spiritualism has been exhibiting itself all the way down to the present time, in your paper some time is the course of three or six months.

I remain your friend and

I remain your friend and well wisher, E. H. STEVERS.

REPLY.—If we were to begin at Moses, it would be beginning only at the evening of the anci. In thistory of theology. Moses' system was made up from the Exputan system, which was borrowed from the Brahmins.

Christianity was, and is, predicated entirely upon the so called incarnate Delty of the Hindoos—Christna whose misself. docs—Christna whose miraculous conception and crucifixion, is in substance the sa that of the Nazarene of Christians

that of the Nazarene of Christians.

Books are now belog published, showing the frauds which have in past ages bren practiced upon the propie to sustain the corrupt priest-hood from age to age—which systems have all (so far as is at the present time known), had their origin in Hindostan, thousands of years before the B.ble chrosology commenced. We respectfully refer our correspondent to a book for sale at this office, called "The Bible in India." See book list in this paper.

Who are They ! All Right My Brother.

Steramento Cal., Jan. 10 1871.

BROTHER JONES:—YOU sak, "Who are they?" I are of them, dear sit, who over for your valuable paper. I am about six months solding but you will have to give me three months more time; then I shall have money again for my labor, and be able to pay you in the same of the paper of the pape

REMARKA.—This is the way to do it. We are perfectly willing to give you time. It is those only, who in a seaching easy, try to cheat us out of cur own just days that ver an. The honorable, poor man has our despet sympathy, and the honor ble, poor man has our despect sympathy, and can at any time have credit at our hands by the salding. The other class referred to, get free adsertising at our hands—such as they will not reliah when they see their names in print. We admire the man (comparatively speaking) who openly, pobber like, demands our pures, rather than the politron who evenue himself helind a postmaster's notice, "Refessed," when in debt to its.

When you remit money for the JOURNAL by whether it is for a new subscrip-

Testimonial.

Mrs. A. H. Robinson 148 Fourth Assum. Chicago, Ill.—Madam:—Reclased, please find two dullars, to pay for a prescription for Mrs. Laura Hig dus. Hor age is accessly diversa seat Fuorusay. She has been ill some two years seat Fuorusay. She has been ill some two years and a half with dropsy-on the heart, liver complaint, dyspepsia, and rush of blood to the heart of the close a lock of the patients hair. You will please forward prescription at once. Please address

A H. H100188.

L'ttle Utics, N. Y., Doc. 19, 1870.
P. S. The patient has of late a severe pain in her side near the heart.

A. H. H. Immediately on receiving the foregoing letter, Mrs. It-bonson, under spirit dictation or control, diagnosed the discase, and sent a presultition adapted to her cave, and the following letter shows the result.

Mrs. A. H. Robinson, Mathematics, 1988.

following letter shows the result.

Mrs. A. H. Robinson—Madam:—You will please excuse us for not writing at an earlier date. Your patient has improved so fast, under your treatment, that we concluded it was temporary, and of abort duration. We are now satisfied, at this day, that it is permanent. Please accept our heart-felt graitinds to you and your spirit guardians, for the great relief you have bestowed upon our aged mother.

Yours truly, in the faith,

A. H. Hoggies.

A. H. HIGGINS

THE MYSCERIES OF MEDICM HIP.

A. H. HIGGINS,
THE MYSTERIES OF MEDIUM HIP.

Deep down in the human soul, is a principle
that underlies the laws of life. Faint conceptions of its existence are occasionally developed to the mind, which induce inquiry into
the mysteries of mediumship.

An incident which recently came within our
observation, in the presence of Mrs A. H. R.binson, one of the most remarkable mediums of
the present age, is worthy of note, and yet it is
an every day occurreduc with her.

Bhe had already digited the answers to over
thirty letters from sick persons, disgoosing and
prescribing, which an amanuems had reduced
to letter form, when she complained of an ague
chill. Her finger mails turined purple, and she
showed all the symptoms of a most severe ague
chill. A letter lay upon the table before her unopened. She hastily picked it up, and opened
it, took into her hand a lock of hair, which
it contained, and read the letter sloud.
It contained a statement of, the sick person's discase. The mystery of the medimu's feelings and appearance was solved.
She had, before touching the letter, taken, on
all the symptoms of the disease with which the
sick person was efflicted.

In every case she eximines, be the sick person present or any distance away, this medium
fool: the exact condition of the pajent. As
soon as she expresses the nature of the disease,
and it is reduced to writing by the amanuensis,
the intensity of the feel ing passes away, and
yet, in some cases she feels so still icted with the
sick person was efflicted.

These facts are obvious to those who see her
when under spirit control, in diagnosing and
prescribing for the stek, and yet little or nothing is known of the principle involved.

Who will give light upon this wonderful subject, which spirit intercourse is daily developing in a multitude of new phases to the world?

And who does not pity the poor mediums
who almost "die daily" for the relief of their
fellow my risla.

And who does not pity the poor mediums so almost "die daily " for the relief of their low mertals.

We Pity Thee:

Gloucester, Mass., Jan. 6, 1871. Gioucester, Mass., Jan. 6, 1871.

8. B. JONES—Dear Si: —As H. C. Wright has passed on to a higher life, it is probable that he will not wish to read the JOURNAL any longer in Gioucester, and as we are surrounded by Spiritualists on all sides—much to our discomfert—we ask as a favor, that you will discontinue spanding it to the address of H. C. Wright, care of J. M. Friend.

Yours, with respect, ELEMOS H. FARM

REMARKS—That MORLEMAN—that philanthropist—the lover of his raco—that generous soul, Harney C. Watonz, who recently passed to his maneion in "Our Nathers house," which was prepared for him, as promised by the gentle Naurene, received our beloved Remano-Paraconomical Journal, and prized it as a weekly visitor ever velcome, as it was a free donation from us from the day it was first published, down to the last day of his mortal life; and although some one, who at the time of his death wrote; about what they saw in his room, falled to notice our good paper among other Spiritual papers taken by him, still it was there with its smiling face to attract the attention of the generous; but lo, and behold, it was considered beneath the notice of him who wrote of

what he saw if
what he saw if
We let Bao. HENRY C. WRIGHT'S name remain upon the free list for the benefit of whoever might take an interest in that which he
was interested in, until now.

was interested in, until now.

And now Elbridg: H. Friend, of Gloucester—the home of Hirsay C. Which has spoken.

He complairs that "We areunrounded with Spiritualism on all sides, much to our disconfort." Who is he that is rendered so uncomfortable by his surroundings? We pity him!

Attention all.

How often must we remind our subscribers that they should be particular to give their P. O-address and state, when writing to this office on buffuses?

Geo. W. Moody writes, and dates his letter from Exercon, Iows. But by reference to cur books and to the postoffice directory, we find that there is no such office in Iowa as Exercon. that there is no such office in fowa as Emerson.

The name of a town and the name of the post office, are trequently two different things; in which case, the P. O address should be carefully given. And John Darpesy writes, and tails to give any address at all. You may have a way of signing your name which is very plain and lagible to general but when you come to write to a stranger, it is hieroglyphics to him.

43

Bergount and Zocal.

-Mr. Davenpor', father of the "boys" whose physical manifestations have excited such wide spread interest, is now associated with Higgry Bastian, the medium of whom we spike last ween, and will travel with him, holding seances, Mr. and will travel with him, holding seasces. Mr. Davesport is a gentleman of well knows honor and integrity, and firsty Bastian—an trare man walks. He is a medium whose moral character is above reproach, and who will win fri mds wherever he may go.

—W. W. M. Logan, o(Otego, New Zwaland, writes to us, "Now that direct communication is established between New Zesland and Jan Francisco, tome of tome as and and selections.

lished between New Zesland and Zan Francisco, some of Jour spiri usl stars might take a trip our way."

-Mrs. Agnes, M. Davis lectures in S, ringfield, Mass. Feb. Uh and 13th.

Feb. 6th and 12:h.

We are constantly in receipt of letters from our readers, asking us for information and authorities wherewith to successfully combat the arguments and refute the statements of Bible worshipers and those well up in orihodox lors. To all these we would say that if you will procure a copy of the following works,—"The Bible in the Balance," "The Bible in the Balance," "The Bible in The Castion Settled," and "Oriticism on the Theological Idea of Deity," and give them a careful reading, you need not fear to meet any expounder of orthodoxy on his own ground, and with the great array of facts drawn from modern Spiri'nalism to cap the whole, they are doubly sure of coming off victorious.

A friend at Aurors seeds a communication under

—A friend at Aurora sends a communication under date of Jan. 5.b, but the pame is omitted. It is written in red ink, and refers to his attempted ex-pose of Dr Slade. Please send us your name.

pose of Dr Slade. Pleave send us your mame.

"The RELISIO PHILOSOPHICAL JOURNAL, devoted to Spiritualism, is ever welcome to our-sanctum. It is a grand pioneer in the West to inaugurate the new religion. B. S. Jones, Eug., has recently added to his editorial corps Mr. J. R. Francis, a main of talent and experience. Success to our co-temporary, May his subscription books have to be enlarged. "Banner of Light.

—Mrs. Addie L. Ballon is successfully ministering to the good Spiritualists of Wheeling, West Virginia. The Wheeling Register thus speaks of her: "We listened with great intrest to the lecture delivered by the accomplished and eloquent Mrs. Addie L. Ballon, at Hornbrooke Hait, on Sonday understand Manufactation, Beautiful Spiritualists. Beautiful Spiritual

understand the subject of Spiritualism."

"The Université has the follo sing pertin marms on indicality: "in support of this charge, we adduce the following facts, while of intelligences in all thurshes, the fact of the support of the subject of the support of

orthodox."

-Emma Taylor, writing from Johnson's Creek,
N. Y., speaks as follows of Dr. Ksyner: "After
the usual moraling conference on Sunday, Dr. Ksyner gave as one of the dusce! lectures we have ever
had the pleasure of listening to. His swiject was
the immurality of the sout, proven from a geologthe immurality of the sout, proven from a geologtion, delivered with case, and doubted with choice
language."

- Albert Hogas, of Butland, Ohio, lectar

-"A Revelation of the Extraordinary Visit of Departed Spirits, and Their Manifest Through the Shakers," is the very long title of lateresting little remobile.

-P. B. Lawrence, of Ottum wa, fowa, is again in the field of active labor, and will answer calls to lecture in Iowa.

published.

-I. P. Greenleaf will speak in New Bi Jan, 23ad and 29th; in Manchester. 5.h and 12:h; in Middleboro' Mass., F North Scittate, Feb 25th; in Malem, North Scittate, Feb. 26th; in Salem, March and 12th; in Manchester, N. H., March 19th 26th; in Springfield, Mass., during April. He answer calls to stiend funerals.

-Rev. J. H. Harter, who has reconnomination of Universalists, will a Hall, Cleveland, Ohio, Sunday, Je

-We are already in receipt of order Drawn's work, "Ortholom on the Theo of Daity," which we noticed last we receive the reader cose this to here a

in Colliberate. Serve Morning Call, and the Pr number of others.

other J. T. Hayt informs us that the R have had a glatious meeting of Cl. igns. The Rev. Hr. Avend, Mr. Tarb nia, Mes. Ents, and Fother Western pathon seems

the speakers engined.

—C. W. Thorp, of Little Praish

"Brother H. C. Vander Gest, of A

"Brother H. C. Vander Gest, of A

"Brother H. C. Vander Gest, of A

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"Brother H. C. Vander Gest Indian

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forc. I would cordinally jossible the gest

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tally will stand high in the He of

lability, and a splendid vales."

"All the He of the gest of the

lability, and a splendid vales."

-The JOURNAL this week is fall of interest sritles. The Lecture of D. W. Hull unfolds m new truths. The co-sys, letters, etc., will be used with great interesir

"The celebrated analytical physician, Dr. Dake, returns to Chicago, Tasaday, Feb. 14th, and can be consulted at the Ma'teson House, until farther

any address.

"Exeter Hail" is one of the very best books on our shelves.

our shelves.

—Emma Hardinge is activaly at work in England, spreading the good seeds of Spiritualism. The Christian World. of Dec 9.b, makes the following intercept that the control of the presence to her: "The Destruction ists, or believers in the terminableness of soul-life, are not the only innovators upon cetabil-had opin on in reference to the unsers world, for the Spiritualists are now propounding their theories with penalism andor, both by tongue and pen, and are boddly challenging the attention of the church. Their interpretation of certifier in the properties of a forty of first materiation of the principle of the penalism and the properties of a forty of the church.

facts, and go on in the dark."

set Underhill writes: "I found four meetPhiladelphis that I call improved Quaker
ags. They have a chairman, a choir, a meisud open the meeting by sieging. Their
sin open the meeting by sieging. Their
sin pirational speaking by both sexer. They
medium developing meeting once a week,
ags none but those who are, or wish to be,
ppd. These make the great public Sunday
ags full. We want six anch Quaker meetings
than in some mirytal houses.

The Seven How System of Grammar" is sgued to meet the requirements of persons im-rated in business pursuits, entirely, out off from a dwantages and influence of the school room,

-Lavi Dinkelspiel, writing from Louisville, Ky. ays: "We have a good society of Spiritualists raps: "We have a good society of Spiritualiza here, and a library saw cisiton in a flourishing con-rection." Most saw cisiton in a flourishing con-here, and we have iten or twelve highly developed mediums who see giving nearly all the phases of spiritual manifestations."

- Mrs. M. J. Wilcoxson, we are bappy to leare, has sufficiently recovered from her illness as to again occupy the rostrum. She is still at Terre Haute, Ind. Her ministrations are always well

scelved.

-G. W. Noble sends the name of B. Croshinan as trial subscriber, remarking, "He has been a dealon for forty-one years, but the recent expression in a dying daughter that also saw little Eddle, a spir, t brother, has set him to thinking."

-Mrs. Sarah A. Thompson, inspirational speaker, Cleveland, will lecture in the Town Hall at ration Centre, Ohio, on Sunday, Feb. 5th, fore-tion and attention.

e. S. A. Pope has entered the lecturing

The following notices speak well for that highly ifted poetes, Miss Eliza A. Elitsinger :

The Portices when some arms as investiger: The Portical Extertainment given by the Calcila poetes at Hamilton Ball, in this city, on day wreeing last, was very enter-aming, and the peales of all present. Miss Pittainger's ements ind gestures embody much grace, and voice is remarkably clear and impressive. Her beautiful poems were rendered in a most strikmanner, and were loudly applanded."—Fort machine.

Guartic.—Wm. Church, the medium Er physical mani-festation:—where is he? We regard Mr. Church as one of the best mediums for physical mani-festations now before the public, and would be glad to see him holding seances again in Chicago. Will he pieces send us his address?

thinks to humaniza the world. It is at is humanizing both religion and the latter being the easier part.

Philadelphia Department.

Subscription will be received, and papers may be obtained at wholesale or retail, at 636 Race street, Philadelphia

Integrity and Gratitude, Twin Sisters.

Integrity and Gratitude, Twin Sisters.

An old man with his are on his shoulders, once said, "I am going to he woods to cut down a tree,—if any body stards where the chips if, they will be hill, and just as sure as any body stands where the tree "alls, they will be killed."

A soleich, who returned from the late war, was asked if he had chot anyb dy. He replied, "I do not know, nor do I wish to. I went in to the army by order of the Government. I took my musked and when the proper "fiber ordered, I fird just as I was direct of tr, and if any body atood in the range, I jikk it very likely they were shot. The government, says they ought not to have been there, and I flayk so, too."

Integrity, from the word integer, means a whole. The accents looked up in trees, especially when they were tail and straight, as symbols of the lies which they embodied in the word integrity or uprightness.

A mong their first farts in architecture, was the upright shalt of stone or wood, and we associate our ideas of integrity now with the symbol of standing pripendicularly without the least deviation from a right line. So we speak of our ideal man as standing erect in the true dignity and uprightness of a man, with the gentless confiding honers and simplicity of a child. Without uprightness or integrity, however, all the rest will fall; it is the pillar around which the olitric winess the irry round-the oak. The latter may grow beautically around a crocked and gnaried oak, but it does not impress us with the same grandeur that it does when upbeld in perfect uprightness. Wholeness or integrity, as a dyine principle, belongs to the soul, and it is a pleasant thought to know that it only falls in expression on account of the imperfections of the menta and physical nature, the weaknesses and pedilarities of which are many of them inherited or transmitted for month and the soul and the soul and open the count of the menta and physical nature, the weaknesses and pedilarities of which are many of them inherited or transmitted for month ano

we we knesses and peculiarities of which are many of them inherited or transmitted fra mone to another.

We know that certain individuals are as constituted that it is natural and apontaneous for them to present integrity all the r manifestations. Cherry, issa favoring hand of education to a condition in which their manifestations will all be characterized by integrity,—some without much of filealty; others only through long and pain all expertences for themselves and for others.

will all be characterized by integrity,—some without much of fillouit; others only through long and pain ul experts nees for thems; we suddon others.

Integrity is respected and esteemed by all mankind—the most arreat hypecrite and villain assumes injured inno ence and integrity, and in pronorsion to the depth of vill-iny will libe the mask that is worn. Like the cuttle fish, some persons have the power of blackening the waters around abem, and that you can be detection in this way. We have said, ratifude is the twin si-ter of integrity, and ingratitude will often enable us to detect the absence of integrity. There is a large class of persons who are so utterly selfast that they suppose it is the duly of those around them, to be continually doing them favors for which they return no equivalent, and many are so selfash that they are not satisfied with any amount of favors which have been conferred in the past,—but there must be a constitued increase of these, or they make the charge that they are logared. The life of dependence, which woman is generally compelled to lead, asking for the food she cats and the clothing as wears, tends to cultivate this desire to receive favors, which, however small in themselves, are demoralizing in their effects and often takesway the charm of life,—independence. Among men, the evil of eaching favors is equally apparent. There are many who, like the isshmin, live, upon the interest of the money they owe. There are men win depend upon borrowing money under fake preceives. These generally assume dignity, are desirous to be known as doing great works, and making great succidence for some good cause, there were the result of the money they own and of largerity. Such men seek to be before the public; their pretentions to be every thankful for them for a time, but unless these ere increased as the demand grow, they will turn and rend those who have bestowed them, pouring out the visis of their fills in low sisander, attempting to injure those who have been their benefactors.

A friend

stowed them, pouring due to visue of their difficition of the control of the cont

Who are They !

time is wanted, it is certainly worth writing for, and we can know what to depend upon.

We are weekly breaking the very bread of life to our numerious seberibors, most of whom pay promptly, but those who owe ne large sums, do ne great injustic, by negligently allowing the time to run on from month to month and year to year, without doing anything to relieve us from the kearly burthen we are constantly carping for their beauty burthen we are constantly carping for their leasness that the sacrifice you are required to make to enguare your accounts with this paper, is merely nominal to that which we have made for your benefit every week since you became indebted to us for the paper. It is painful to us to allude to this matter, but justice demands it, and we shall persist in doing so entill justice it done.

We mean to give no offense to any one. It is a matter of business, and common justice, which all owedow the Journala, should pay for it, even as they should pay for the bread they eat.

3musements.

M'VICKER'S THEATRE.

The brilliant strite, Mrs. D. P. Bosers, will appear on Saturday, Jan. 18-36, in the brilliang dewich drams in five acts, entitled, "Leah "Leah "Leah "Leah "Leah" Leah "Leah" Leah, Mrs. D. P. Bosers: Radjobb, Mr. J. Bosers: Radjobb, Mr. J. Bosers: Radjobb, Mr. J. M'Collom. Saturday Maturez Elfaboth, Queen Beginst. Mooday, "The Mid of Mayence."

or negran2. Monday, "The Maid of Majonce."

Fiday avening Jan. 7th, benefit of Octo Faw.

cett Mr Fawcett in four characters, "Sweethearts and Wives," after which, Mr. Frank E
Alken in his great impersonation of Robert Brierly
in the second act of "The Ticketot Leare Man."

To be fullowed by "Ht"s J'ck Sheppord." To
conclide with "Norah Ureina." Saturday site rabor
and night, last performance of "The Ticket of.

Leve Mae."

Manning's Minerica. The great sensation. The unprecedented hit. A gean of art, standing in its every-fetchil, alone and univalled. Pronounced by press and public the floest production ever brought out it this city. First we-k of the celebrated female impersonator, Frank Kant. In consequence of the unparalled rush to witness this magnificant preduction, tests can be secured two weeks is advance.

Corner Randolph and LaSalle streets. Com-mencing Thurstay, Jan. 26.b. Professor John Mac Evoy's last and greatest work, "The New Hiverneon," representing a tour in freland, or iteland in America.

HOGLET'S OPERA HOUSE.

NOOLEY'S OFFICE MUCES.

8) South Christer, opposite the Court House, An eather chee of programme. First week of the Servet Section of Programme. First week of the Servet Secution. "Under the Lamp Light," writing expressly for this company, by B. A. Biter, Eq., and performed by no other company in the United States. The wonderful Fier Scene, showing the ferry boat crossing the river. The most exciting raincad econe, with a frain of card descending the monutaine, surning the bend, and Grand Senestional Tollean. The Levistana Company in one ballade, dances, and comical sets, Mailnee every Saturday at half pust two.

CREBETS OPERA MOUNT.

—The Chicago Academy of Music will give a grand vocal and instrumental connect on Monday evening, Jan. 33 h. The concerts of this society should be patrocated by all our clifts us, as contributing to home talest and musical cuture.

Obituary.

organ or commer and unarceton, must provide the commerce of threads.

He leaves a wife, a ron and daughter, who sadly mourn, at shoreive believe:

That his spirit lingers around them,

"Whipering of the Summer Land,

That he'll be the first to meet them

When they join the angule band,

Dwelling there in peace forever,

Their ware souls shall find arriest resi.

in, Jouenal.

assed to the higher life, Dec. Ishi, 1570, Sally, wife of Clinter, aged 62. The west born in the State of New fix, Jefferson Co. Came is Chains, from Michigan.

Parenell, aged mother, thy miferings are o'er,
Life a changes and traits will reach then no more:

Methicks, in departing, thy spirit was hushed In peace everlasting, as bright angels rushed In sympathy holy to waft thee shove, To meet thy dear friends and be blessed with t

SPECIAL NOTICE.

The amount meeting of the Illinous Woman Suffrage Association will be fined in Ferwell Sall, in Chicago an Wedne aday and Thursday, February Sall and Still Control of the Chicago and Chi

NEW ADVERTISEMENTS.



JEFFERIS' GRAND GIFT AND

MUSICAL JUBILEE.

\$106,150,00 WORTH OF

MEAL ESPATE, PERSONAL PROPERTY AND MONEY, DIVIDED INTO 3,128 GIPTS:

Detributed Among the Ticket - Holders. PRICE OF ADMISSION, ONE DOLLAR.

Cramme with interestive the Annohusedt. Durling the enterment is more after the work of the control of the con

200; 2000 Gifts of one dollar each, \$2007; 1000 Gifts of 60 cents each, \$500.

THE PIRST GRAND PRIZE ON NO CASE WILL BE STEEDAMY.

THE FIRST GRAND PRIZE (S. M.) CART W.L. IN STIDMANS.

*** A PRESERY OF FIVE HEXDRED BOLLARS WILL BE PAID to the best Quartetie of Singers, either of Male or Male and Female voices, who will sing during the Jubileo.

All money received for tickets with be deposited in trust (as security to the tilcet-bolders, for the fulfield performance of the agreement), with the following Banks and Rankers of Council Hilling, via: First Natural Bank, Pacific National Bank, and officer & Pusey, Bankers.

Warranty Dools for the above Real Estate will be deposited with the Consultee on distribution of gifts.

Hobbers of tickets to whom gifts are awarded, will receive the same on the presentation of their tickets to the committee with condition of gifts. Said committee will condition of the following named gentlemen, viz: Him, D. C. Boomer, A. Cochran, Eer, A. E. Schmetz, Address,

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THOMAS JEFFERIS, Manager,

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Bank; Chamel Bluff, Savings thank; Office Purey, BankBank; Chamel Bluff, Savings thank; Office Purey, BankBodge; Wm. G. Urrawford, Clerk of the several Courts;
John W. Chamann, Co. Freshrer; T. P. Trevns, F. M.;
A. E. Steinmets, President of the direction Tarmers; Balph
Gustrella, Chief of the Fire Department, Iron. & Hammer,
A. E. Wilson, London, Co. C. M. R. Schith; Dr. Hellman; F. Y. Wilson,
Lomband, H., and to the bankiness firms and citizene generalty. As the press of Caucell Bluffs, and Omnia, New.

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P.R. DUMONT. C. DAKES SP-RITUAL MAGNET.

P.C. MEDECATION — purely vegetable for the peedy care of the following complaints—remodies hardshed for one months treatment; Catarrh. 250.

Ashman, Throat. Long and Heart Differences, 1815. The Ashman Throat. Long and Heart Differences, 1819. Pleases peculiar to Ferneles, 1815. Epilepite Pins. 2810. Pleases peculiar to Ferneles, 1815. Epilepite Pins. 2810. Pleases peculiar to Ferneles, 1815. Epilepite Pins. 2810. Pleases 28.5. Epilepite Pins. 2810. Pleases 2815. Epilepite Pins. 2815. Epilepite P March, "i he-l at the Matteron House, Chicago, until fur-notice; on and after February 14th, 1871,

Farmers

Who have never received the genuine Rimedell Norway Oats direct from us should send at once for our being imposed upon by getting synthesis, and rejected seed which is being offered, as our terms are within the reach of all. Remember that where our bested of genuine was sold last serv, there of considerations prices, from one dollar upwafed. Address D. W. Ramdell at to, 41 L. Salle St., 'Alicago, Ill., or 6.2 N. Frifin street, St. L. niv. Mo.

MARU. M. L. SHARMAN,
oparalicied payedometric rander, will give delineasharaster. Her powers enable her to give the leadthe of the future as well as those of the peat. All
unclosing phitograph, stating age, mosth of birth,
on, favorite flower and animal, and whether dingle
ed, with two delines and return stamp, will be an-

\$5 TO \$10 PER DAY MEN, WOMEN, when coping in our new business make non \$5 s. \$10 per tions must be so \$5 s. \$10 per tions must be the per so \$10 per tions must free by muil. Those in mod of permanent, profit colle work, about address on one. Espan STIEGE & Co.

MRS, LAURA G. MICHARDS, PSYCHOMETRIO, BUSINESS AND MEDICAL CLATE-10 YANT, from magnetic influences of lock of heir and pho-incarph. Terms, at and two damps, Medicines was if de-tered. Written commands—thous from mirris friends by means

I. BROOKS,

MRS. A. H. ROBINSON.

148 Fourth Avenue, Chicago,

Mrs. Rominson, while under spirit control, or receiving a lock of hair of a sick patient, will diagnose the nature of the disease most perfectly, and prescribe the proper remedy. Yet, as the most specify case is the seemial object in view, meth rhan to gratify idlo enricetly, the better precision of the disease not perfectly, and prescribe in view, respectively in the setter practice is to send along with a lock of hair, a brief statement of the cross of the sick person, when she will without delay retrained to the disease of the sick person, when she will without delay retrained to the preceding the disease and permanently enting the patient in all crashe cases.

Of hereal whe claims na hopowindge of the healing art, but when her spirit guide are brought "as rapport" with a sick person through her seediamelip, they never all to give immediate and operanent relief, in cerable cases, through the rea true and measurery forces intently mail, and he it as internal remedy, or an external application, it should be given or applied repetibly as discreted in the accompanying letter of instructions, however simple it may even to be; remember it is set the quantity of the comprised, but the chamical effect that is produced, that selecte these coppliance of.

One preceription is senally bidicient, but in case the patient is most permanently carried to the mode is about the days direct he last, task time existing any changes that may be apparent in the symptome of the disease.

ing any changes that may be apparent in the symptoms of the disease. Mrs. Rourneys also, through her mediumeltp, diag. Mrs. Rourneys the charge of any one who calls 1900, her at her revidence. The facility with which the spirite completing her accomplete, her stance, is done as well when the present. Her gifts are very remarkable, not only in the healing art, but as a psychometric, test, breiness and trance medium. Terms: — Tirst prescription, \$2.00 · cach subsequent, \$3.00. The money should accompany the application, to finance a right.

SOCIAL EVILS,

THEIR CAUSES AND CURE.

DIET-its influence upon Civilization. Mécels of Cartain Articles of Food, in Use among Civilized and Savay-talla Articles of Food, in Use among Civilized and Savay-talla Civilized and Cartain Civilized Committee and Cartain Civilized Ci

PRISON DISCIPLINE .- FEMALE PRISONERS. 25 pages, S vo; paper, 25 cents, postage free. THE SPIRITUAL PHILOSOPHY

VS. DIABOLISM. IN TWO LECTURES,

BY SAME AUTHOR-SAME PRICE.

The Doctrine of Ecil Spitic Considered.—Order the Law annua Mee, More and More, the Higher Docy Rice to the Reads of Intelligence; and Legislation the Order wherever, there is Society.

The Power which Controls the Exil Disposed, and the Law of Spitti Guardianniby and Control, as applied to Spitic and Earth Life.—Lear is Follied when Exil Spitics are Prevented from Difficing their Information. "Onnidered "Obsention," "Vicension," and "Hinfusion," Considered

WHAT IS SPIRITUALISM?

Shall Spiritualists Have a Creed

In Two Lerju es - Same Anthor - Same Price. CONTENTS.

LIPS IN THE BEYOND.

BEHIAMIN PETERS; as Undersloyed Spirit's History,
Francis E. Smith, Hedium. Price, 18 cents. For sale at
this office.

BLACK LIST.

M. B. Packer,
Late of Lena, Ili., has gone to Ohio (so says the Postmaster)
owing fee one year's subscription to this paper, Will some on whe known his present post office address please advise
us of it. We don't allow ourselves to be cheated out of our
does when we can help it by a report to a legal remedy, even
if it code as hundred times as much as the debt dos. We

The Pestmarter at, Ottones, town, writer that II, in Boot, D. W. Stebbins, and William Sayer, who are each indekted for this paper in the sum of \$1.50, have test the county,—quite a cleaning out for one small town. The have the based of this advertisement free until they reset Williams friend inform an of their present wherealter's.

W. D. THOMAS.

Where is he? He used to take the Journal at filled mond, lind, until he got in delte \$4.50 for it. Chest the peticipler, one of what you over for rour newspaper. How contemptible.

DB. L. PAPPA.

(be Armerly took the Journal at Detroit, Mich.

as left Arparts suknown (so says his permester),

wing 44 for his paper. We hope come or will in
mu as of his whereahou's, and also send him a copi(this notice.

Late of De Sota, Mo, has gone to parts unknown his postmaster owing for this paper very stance the 30 of Dec. 1800. If he remain is 81 to for his arrangem, in the will be done, and he, as well as the publisher, we feel better. It is a very mean act to more away from any place, indebted for a newspaper. It would be small better to sak further time, and a chunge of P. O. addres to the saw place of residence. Some one will be sue advised to the law of the present oddress. And another consideration werthy of note is, a mean act goes with person, let him move no matter how often; it leave its stade upon him or her. One cannot get a way for self.

Brownsville, M.A., owes for the Journal, since the is of Joly, 1870. Ille postmaster writes that his rest for refusing the Journal is because he consider worthless." We are sorry that it falled to make beness man of him. Hope the Caure I toward which is bearing will succeed in scromp ishing that organ

GEO. H. BURT.

of Qulacy. III., has taken the paper sleep the ber. 1869, and now the pretmanter aends as not called for. We presume he has been some Christian (7) church. We hope they

The Bostrum.

THE ASTROLOGICAL CHARACTER OF JESUS.

A Lecture d-live ed by Hev. D. W. Hull in Social Hall, Harwich Mass., Jau, 8, 1871.

(Reported expressly for the Return Patter or special Journal | "What think ye of Carlet—whose son is he?"

Math 22 - 42

In the discourse of this- afternoon, we have In the discourse of this-afternoon, we have-found that the doctrino of Vesti un A'onement was not peculiar alone to Christianity; that all nations and religious had their Saviars, who atomed for the sins of the people—and that our was only a copy of these Pacan D.c rines. This evaning, we purpose to emtinue our investiga-tions, and show that whatever we have of Caris-ianity, has been derived from our Pagan neigh-bors.

tions, and show that whatever we have of Caristianily, has been derived from our Pagan neighbors.

The query of J. sur is not concerning himself, but concerning Carist,—a question he did not see fit to answer, only to deny that he was the son of David, as David himself had called David "Lord." Through ut the New Terament we find a labored off art to disprove the literal interpretation of the New Terament; and before we shall have finished this discourse we shall find that Christ is only a metaphorical presonage—an allegorical representation of so nething clee.

It will be noticed that J sus here speaked Carist at a person who had already existed before his time, and that he did not question the general belief that such a person had been brown. Tais beinef can only be accounted for on the supposition that it was the to ching of some theology. That such was the case, I shall give you the best evidence in the world—avid nee that the every count gainsy only at the expense of their Oriesticality; for they have railed up in the same witnesses to prey the authenticity of their Bable. And the first witness leabilicall up, is none less than the celebrated Justin Marty. He says:

"By declaring the Loyss, the first begater of G d, our Mister Jesus Christ, to be brown of a virgin, without any human matters, and to be received in the bessee, we say no more in this, than what you say of these whom you style the soos of Jewe."

How better could be have told up the the bad only could also their sevene, and if they found fau;

How better could be have told up the the bad only could also the received and dead also sweene, and if they found fau;

How better could be have told up the the bad only could also the sevene, and if they found fau;

con ied lato besven, w- say n n more in- this, than what you asy of these whom you style the sons of J-ve."

How better could be have told us that he had only e yied after systems, and if they found fau't with Christianity, the same static sived I is the system from which it had been copied. It appears that Celeur presend this point pretty heavily on him; for in his spology we find the following explanation of the matter.

It having reached the Daylis cars that the prophets had foretold that Christs would come for the purpose of termanting the wicked in fire, be set the heathen poets to bring for dard a great many who should be called some of Jove, the D will sying the scheme in this, to get men to imagine that the true history of Christ, was it he same chareer of those produced a false as poet a storie. The produced he get the credit of all the sharp thicks that he anywhere played in G not University to the state of the same poets of the safety of Christ, was in Deall he gets the credit of all the sharp thicks that he anywhere played in G not University to the same chare or of those produced in the purposity was such to the boys did not bring forward the here of Orvistanity, as a Savior, on purposity we ken out it this the Me as high a had a come. Alit, a distributed at retting a many the busherus nations, the public of the public of the public of the professional come. Alit, a distribute that it had been profess, truly flurshed at retime among the busherus nations, nations,

he shall come. Melite, who flourished A. D.,

"The philosophy which we profers, truly flourished af serime among the burbarcus nations,
but having blossomed egain in the reign of thy
shocast r, A gayras, it proved two is tagether
contains of good from the proved two is tagether
contains of good from the truly the good to them (the feather) and whats ever things,
have been well prace, and Arnobius says:
"If Cicero's works had been red as they
cought to have been no need of Christian writers?"
We can do without Constainity if we only
have the writings of Cicero. Now best another
Christian writer (Lucontius):
"If there would have been a yo one to have
collected the true that was scattered and diffused among the sect, and individuals into one,
and to have reduced it into a system, there we walk
have been no difference between him and
up."

Clement Alexandians. Who list forgestly.

neus Alexandrious, who is frequently led to as evidence for Christianity,

ays:
"Three who lived according to the true Lorse
eres really Christins, though they have been
hought to be Atheirs, as Sura's and Hericlius
mong the Greeks, and such as resembled

mong the Greeks, and such as resembled been. The following fr m S. Augustiae will set the matter in a clear light.

"That in our times is the Christian religion which to know and follow is the mat certain at the health of the control of the thing the cording to the single of the thing itself of which it is the name for the thing itself of which it is the name for the thing itself of which it is the name for the thing itself which is not called the Christian religion really was known to the content, nor was wanting at any time fr m the egicating of the human race until the time health of the content of the human race until the time runs religions which had previously be on the runs religions which had previously be on the hardester I given not as having bera wanting a former times, but as having in latter times eccived this name!" If this is not as admission that every thing a Carattanity, has been plagivaried, we shall lessafur of ever finding a plagivariem anywhere. Sible believers will be zer! their whole theology if they dispute this authority. But a later uthority (Clarke, in his cridence of Nat, and Zer. Rel.), tellun:
""Some of the ancientest writers of the church wave not accounted a zoresety to call the Athenian

pority Clarke, in his existence of Nat. and Red., tellan:
Some of the ancientest writers of the church is me of the ancientest writers of the church is me compiled appressly to call the Athenian rate and some others of the heathen moral-by the name of Christians.

In the compiled appression of the heathen moral-by the name of Christians.

In the compiled appreciation of the Christians and Hindro systems of anomenet. I have industry of the Christians of inferential testimony at my compiled and to show that the Hindro Christians were lathers of the Hebrew Christians. But of after awhile. At the time that Jesus was earth, and for a long period previous to Acristian ere, there had be in a cert of pecknown as Tennary or Tennarytzs, who call the peculiararities of our Caristan they embedded jestels systems Pallo Justices and the peculiararities of our Caristan they embedded jestels systems Pallo Justices as the scoroling to the 16 heap, of Easteling Mark came to Alexandria in Egypt in the of Agustus, and presched the same goopel florwards committed to writing. Alexandria is be craftle of Christianity, all our canon books were preserved there, and our Bishwere educated there.

his g apel in the time of A igustus, he presched it before J. ass was fourtiern years oil, and ab ut ninclean years his hard it here played his part in the affair. The decities practice by Maik were becommend to be the Eugenian decrine, and were beyed at that time by a see of nee ple which had been known to by in a fluritable of the property of the see of the see

was associated to be the Estendan doorsices and were beinged at that times a sec of poor ple watch had been known to by in a flurishing c nitid not for "we handred years Sunk ng of this act wo handred years Sunk ng of this act would not seen that ye had a flurishing c nitid not for "we handred years Sunk ng of this act would need to be a flurishing to the same of the seen of

dreis should stead our G speels, and run a way with them, be'ers they but been written, or even the hard bad been born. Beausobre says:

"At the head of the first class are to be nlaced the two Gaspit. In my opinion, the Gaspit According to the Hi betweet in the Gaspit. The my opinion, the Gaspit According to the Hi betweet in the Gaspit that the Nexteene prevented uses the oritinal, from whit that of St. John was taken in this Gaspit that we read of the woman it is in the Gaspit that we read of the woman it is in the Gaspit that we read of the woman it is in the Gaspit that we read of the woman it is in the Gaspit that we read of the woman it is in the Gaspit that we read of the woman it is in the Gaspit that the head of the same activity. In the Expression of the same activity. It is the Expression of the man of the translation of the New Testement, and "Tee opinion that the Evangelist drew a great part of their m sterials from a written document is perfectly consistent."

If he then is our authority for what we have of Carrisanity. We have deaven it, as is sadmitted for m a written do cument arrady in crist ence. Disguise it as we may, all we have of Car sianity, is naught but the old cast off clothing of our Pagan ne-habors.

A while say, I remarked the 'Alramofria was the Cradle of Carristianity. It is only too true. They had a school there in which the first propagators of our religion were educated. They also had a minastery there, where they kept their anchorites; and as Alramofria is known to be the beadquarters of Escalanism, we have no escape left our from the concession that the Escalanism chart they had ever had.

But we pass to the B ble, to rail the evi

to be the headquarters of Esculanism, we have no escape left us from the conclusion that the Esculanised cucied our first Carstian ministers, and gave them the first D.vipe Books that they had ever had.

But we past to the Bole, to ral' the evidences there, of the Theruputean origin of our Bibles. We call your attention, in the first place, to the admissions fund in Luke 1: 1, 2 of "Forsamuci' as many have taken in hand to set forth in order a declaration of the settings relicate are most early believed among us."

There he is only writing ab att something which they believed, and know all about. He has made, a disecus or new arrangement of Mer racter books. It was an old story, and Luke know no more about it than Feetwood when here pathered his forap, of the surred by skip and sgain "set, forth in order" a new arrangement of "those things to lived amongst Caristian."

"Even; as they delivered them to us which from the be glouing were typ witnesses and misters of the word."

That's it. Luke receive the writings from somebody who had been eyo witness, and gave it it us as he got it of them.

By reference to 1st Con, 15: 1-4 we read:

"I delivered unit you far, and when the Date Did Paultrefer to the Gospels in this passage, eight years before they were written, or old; he refer twe deducent stready in existence? In Acts 18: 24 and 20: 25, we find a similar reference to 1 scriptures. But a decument a ready ex art, and in use by the Church stitute.

One of the batteridence is that we have plaging a defining the set of the words.

a ready ex art, and in use by the Church at hat time.

One of the but evidence that we have plangiar as do our Gupel that ould be demanded, is much in the fact that we adopted the Essentian Courins into our Gupels.

The translation of week and wars favorther than the fact that we adopted the Essentian Courins into our Gupels.

It is the state of the state of the state of the fact that we adopted the Essentian or his parents, that he is burn blind? Tray supposed that either this made purents had should, or he had simed for he had should be received at size, and Jusus never attempts to correct this therry, but tacilty admits!

2. The Essentian war- in the habit of bapting poople for their dead friends as that they might have the advantage of a resurrection among the just. This doctrine is accepted by Paul as a cirrect teory in it Cov. 15: 29.

3. The Essentians had measteries, where the anchorites of their religion lived, and Jusus tells us there are "Monay (ranslated mansions in King June") version of the Bobby in his Fatter's houte. "Jubrit'-1.

4. The accitics of tree; sects was laught by Just in Mit. 19: 19, in language which modesty forbids me to meation.

5. The dectine of Communion as pricticed.

by this sect, was also taught and practiced by the early Christian.

Thus we trace our Gospele back to Egypt, and through Egypt to Hindorian. But St. Jerogan tells us that a Stoic philosopher, by the name of Pantsous, found the Gospel of Mathew in India, whither he had been sent by Demetriu, Behop of Alexandria, and that he brought it back week-bim to Alexandria; and Prof. Stowe and other Coristian writers admit that the Gospel of Mathew was found there, but think some one carried it there.

that the Goncel of Matthew was nonan verse, we think some one carried it there.

The word Matthew is a word peculiar to the Endoo larguage, and it looks to me as if they had gone love India and picked up some one's Biography of Yare Crussavo, and altered it over to suit the Javash Corstants. The history of this person was written more than 'wo thousand yeave ago, as admitted by the plose Bir have found that his history is so mach like the history of the Christian Jesus, that a Christian hisself could exactly that the distrement.

That she chalcter we already "cut and dried," and a man had to be senght out of it it (as we would make Washnaton or Abrahum Lincoln fit the misself

that they had a diffi fally in finding men who by stratching and or impung, woull suit the characters already written out for them. Hence, we find the rearranger of Methew, ging clear bed four bundred and twenty or near five hundred years to the time of Higgsi the prophet, where he first a certain pronecy concerning "Joshus the son of Jerbech," and makes of him a Jietus, the son of Jerbech, and fixes him up to suit the Gaspel that they had stolen of the Hindway, whilst Luke foods about him for a more midera man as the hear of a stolen of the Hindway, whilst Luke foods about him for a more midera man as the hear of a stolen of the Hindway, whilst Luke foods about him for a more midera man as the hear of a stolen after a different line of ance with the work of the Hindway, whilst Luke foods a bout him for a more midera man as the new of a different line of ance with we shall now show that the cospels having been rem telly, or distributed the special having been rem telly, or distributed to the limited the limited the limited that the same explanation.

We now turn to Mathew, second chapter, and shall look at its through these size and distributed into the appearance of the beavens. The heavens are divided into teach constitution of the appearance of the beavens. The heavens are divided into teach constitution of the appearance of the beavens. The heavens are divided into teach constitution of the appearance of the beavens. The heavens are divided into teach constitution of the same passes through these signs, he seems to passe through the same passes through these appearance of the distributed have the same passes through the same passes through these middle the constitutio

id. J the, the su's [a h, or the tre'ive-signs the Z shac.

"Taure came wise men from the cast."

Was men, who are they? One translator, elemined that we shall have no ecouse for outhing have yet elemined that we shall have no ecouse for outhing have yet elemined that we shall have no ecouse for outhing have yet elemined the parties, yet elemined the parties, yet elemined to be have all be markelase worshiping their Jesus, Lougher, and the task that have a few shall be a few for translet the same word into a wise women, and so yet have baved us the trouble and cause of yet did women, and in the other place, very not men. [Luguer and applicate.] All that yet casary, it to auto our eyes and rely upon the ergy. Toes wise men came from the East. Like east, and it abood over where the bas at. It thee'll in only go back where they came on, they'll in the babe one would think, one of your clergy can explain talls, but cas.

g) back, then, to the 25 h day of Decem-ni just nearly over our heads, to the west Zinith, we see the constellation Sigit-epresented in your simanacs as half man We g i Osca, and a way to be a well of the west of our Z sittly, we see the constellation Bagitting, represented in your simanes as hiff man and half horse, and just to the west of that, is the constellation Corpiorane. We are really firthe "Augean stable," so other cleaned by Harcule, for where cles should you keep wour horses and goat so to a stable, and the stable horses and goats. It's midolyth—turn abut and look to the cust, and you will see the St. Twindinature (matter of whee) and it is precisely at this time to a minute, that Joues is br. There is not a nation on earth that I know of that does not celebrate the births of their Swivers on the 25 h of D occuber. It is a of Yees Christon Univers, Mythres, 'Adonts, and J. sat, and I can't cell by wany o her Saviors, and every one of these Swiver except J. sus, are acknowledged by four most Cer stam writers to be attraligical characters. This is the as that is seen bu'the was men of the Est.' Now turn over to Loke 2: 11.

"For unto you is born this day, in the city of David, a Savior which is Christ the Lord, and this shall be a sign unto you." that is to say, this that is born unto you what is to say, this that is born unto you with a time you, this that is born unto you." That is to say, this that is born unto you." that is to say, this that is born unto you. That is to say, this that is born unto you. That is to an office on it is a set for the fall and rising agule of many in far at "you would be a sign.—past like any other sign of the zudie; and Simon is nother Greek word for sign) yells us in the 3th verse of the sum chapter, "Behold, this is set for the fall and rising agule of many in far color, and signifies the reliate, sout which the Fre G of travels. The "man are the extreme that encircle the way have a representative of the sun, and Et or Alled, the Arabian title for God, and signifies the reliate, sout which the Fre G of travels. The "man are the travel have not him, and we he goos south, they isi

pass-a through, ob cares the light of the two little twins of May.

"Io Ruma was there a vo'ce heard." Rama—what is Ruma? Twiter tells us it is the Hundostance where the search of the

ing in the wilderness pent ye, for the king (Mar. 3: 1.2)

"In tome usyr.

graudentyrs und to tell us stories the chronology of which they left very indefinite, by saying. "Once upon a time." But I can cruly satisfy your idle curiosity by felling you that "it was in the days that John the Bayus came."

"Become salis on that in the time of Alorus,

on that in the time of Alorus, of the Casideans, that as amphibhalf fish and half man used to preach to the first inhabitants of ay time, and dive be the interest of the commander dictum states, he reasof "John the Dipp.r." The heateness Joses, Januss, Joses-Joses is a bi-frozend man, stand-local toward the old year and the henew, and all who passed into must ness up through him, for he falled the cost by him; in other words, he cost by him; in other words, he

of heaven could not be said to be at hand, for he was going right away from it. But when he has reached the lowest extreme polir, he negles to repen to turn ab at. To us it seems the sain goes right straight south, and turns about and comes betthe same way he went; but he does not; be goes down through one set of consiella-tions and conness put hrough another.

goes fight straggs sours, and turns accomes bot the same way he west; but he does not; he goes down through one set of conscillations and cames-up through another.

In the most of January the water barer is supposed to empty his vessel upon carth, and cause the holy rivers to overflow their bark; The sun, after his renowal, passes through this watery constellation and is baptized, and all who were desiron of the decisions of the form imparities were baptized in either the secred rivers of the Gung at the Nile, or the Jorian.

In May, 1:25, January the Jorian.

In He Jorian Carty derive accept any mire than did the Fourisson. The baptism of Jahn—was it from heaven, or yet elling you the was from heaven, they prove Astrochoology for I hold that the water-bearer, in Jahn the Baptism is form heaven. In the hone has baptism is from heaven. In the hone has baptism is form heaven. In the hone has been been their inappitation.

This Jahn the Baptist was no real personage: he was only a Voice. The Prophet calls hum a site of one crying in the witherness (is 40:3) Max 3:3 in John 1:21 they wanted to know who he was; they heard the vice, but could not call when it was. Hence they very naturally inquired, "Who are yout?" and the vice only not call when it was. Hence they very naturally inquired, "Who are yout?" and the vice only to be seen their them some horrible-sight. The depphare of the mirror horrible-sight. The depphare of the mirror horrible-sight. The depphare of the mirror horrible-sight. The depphare of the care o la one or race or the kingloom of haven is at hand; "Irom anova or part came the same words, and it is covered again and again all over the cave, the sound growing weaker, till each one of the cries seemed to have passed out of hearing; then the question was asked, "Who are you?" and the answer was "A Voice." Irom every part of the cave. As no individual could be seen, the impression was onwayed, for the, moment, that there was no poers in from whom the voice came. The candidates thus initia'ed into the clustan myst-rice, became the Hierarcha, ("Priesta, who taught the people hidden mysteries where have explained to them. These hidden mysteries were our secret or secret scriptures, and these priests thus initiated were enabled to predict eclipses, the return of comets, and were sometimes know as a "Mathly Prognomicators," and the valger supposed they devalger supposed they de not from God. Says this

seast.—Hidos, sun; Presente, alr, emananton from the sun and with fire." a tradition that Perova's charlot the sun) once drove so near the enearly set it on fire, and every rain the world believes that some day ill be burned up, from the circumicharitot of the sun.—2

s'ance of the charlot of the such the eight of Can-the enty. When the sun gols up into the sign of Can-cer, the 21st of Jace, it becomes very warms the ground parches up, and he baptizes us with

cer, the 21st of Jace, it becomes very warm, the ground purches up, and he baptizes us with fire.

Now, it wouldn't do for the clergy to tell us that Jasus is going to baptize us with fire, for you will make heaven so hot we shall never want to go there.

"And Jasus went up straightway out of the water." Notice: 'He went up straightway out of the water." Notice: He went up straightway, but backwards. Notice: He went up right—the sign of Aquavias, for there is only one right way; and Jau is says it becomes him to fulfill all right—cours. "And Jau is says it becomes him to fulfill all right—cours."

The heavens were opened to him and to no one clee, for, I think, if some of our orthodox friends had been there, and gut a peep into that socre i little place, with its Christians crawding and crauming each other, to try to get near the throne, it would forever have cared them of wanting beget there.

The heavens were opened to Jesus, so he could go up int) heaven, for he was then according throngs the size of Aquavias. "And he saw the spirit of God was a bird, but that it was dovelike in its charace er.

All their poets were baptized, and were called.

and lighting up-n him." Not that the spirit of God was a bird, but that it was dovelike in its characeer.

All their poets were baptized, and were called Mass, because it was supposed they had been favored of heaven, and the grds who had the lostly of passing through the Waterbearer.

"Then was Jesus ed up of the spirit into the willerness to be tempted of the devil." Let up again [Luughter] We are not told how he was led up,—whether, like Ezekiel, he was lugged by the hair of the heid, or by the nore, as most ecod Chri than people are led by their pastors [Laughter]

Teen he was then up again into a city, and the upon a pinnacle of the temple, and then into an "exceeding high mountain." The deril's greatest weakness in his partiality for steep places. Laughter and applause] [Laughter and applause] [Laughter and applause] [tage to the head, or the places (Laughter and applause] to be the managed to escane, and he got into Judas, who fell down a some steep place.

devil that turns the whole machinery of the universe.

Every mythology has a constant warfare in heaven, in which Triton and his evil heat are at wer with Jupiter. In the Christian system we also have "war in heaven, Miches land his angles and the Davil and his angles," and you will notice there have been several butties; the devil gate cast down from heaven, but he always manages to gaten a gal. Once he is cast down (Insiah Id; but he gots up again, and Josus seed him "fall as lighting from heaven;" and after Jesies ascension he gets up again and has another battle, and is again cast down (B v. 13).

And he ro is, the explanation: The devil, or Scorple, climbs up on the very same precipice ha took Jesus on and he falls over just the same as my one of the other signs de. So this war goes on Trom one year's end to the next. It is the same quarrel constantly reposed.

But a few words more about John the Baptist, before I go any sinther. As Jesoe was passing alone, the next day, he said: "B hold-the Lamb of G. d, that thatch a way the vision of G. d.

iniquity, that is, unequalness. Here on this chart is the Lumb of Grd in the fign of Aries which a guilles the sleep. He had powed up, through the P area of Pabruary, afer leaving the water of Aquariu, till he had passed toto the sign of Aries, then he became a lamb After a while he will pass up into the constribution. Loo, and then he will be the "Lion of the tribe of Jadah," taking the name of each constribution as he passes through it.

I have stated that the Lumb r moves iniquity, that is, that which is unequal,—unequal days and nights; and here is where the Passover Lumb or the crego over Lumb is slein, when the sun or area over the woral equinox,—when they used to kill the lamb of M rob, for it took away the sins of the world; but instead of cating lambs at the Pass var we have gons to exiting ezgs on Easter, which is just the first Sunday afterward.

The Greek word amortion sign it a shoret'im, or unevoun's. A roll a mey correct 'ranslation would be, "B shold the Lumb of the Z dilac, who takes away the aberation of the mundane or wome."

You will recollect when Herod's dampter.

me."
You will recoilect when Hered's daughter danced no b autifully, she asked for John the Biptist's beed in a charger. Bit why in a weed so b autifully, she siked for John the uptical bend in a charger. But why in arger? Why not in a basket? Because a wket would not hold it; it would leak out and what did she want of his hear in a charge? Only to frik him up. And when Jesus a charge that the bear him cry out "If any man intert let him come un'o me and drink 'John 2571, that is, drink Jesus, and drink him up, on

13 37), that is, drink Jesus, and drink him up, ton the state of the s

BY B. M BARNES

ood morning, dear sister, how brightly the day dawns to clouds of the night have all field from the sky, bright host of epitts have gathered around you, and brash-d, the last tear f.o.n the long watchful eye inmortal had from beyond Dear he cold rivers

You need never despair one mement, dear elster, Though dark gathering clouds should your sky o

Though tem nests should threaten, and loud-colling t nuder. Though tem nests should threaten, and loud-colling t nuder. Though learning the number of the nu on the rays of this glorious light.
stateps they guide through all the dark val
l never foreaks while you dare to do right.

Then dare to do right, though may may ecora you, you can smile on their, duris so futle and whit, while they heast of their "saith," you can gather ye praices.

And sour to a height tr can never attain. Boy-retuce and error amen melt in the sunshine. The oright rays of with they can sever withstain!, It will dive from the soule of the reasoning many fire standards that the to be attitude laid.

When your earth-work is over and the immortal day dawns.
All brightly 'twill gleam athwart your clear sky.
'Ye'll light up the valley, you will cross in the sun-skin.

when you say to your earth-bye. Kontie Station, Ind.

Leiter from Jason Steele.

Hirhand is better rame and all face going and motorm allon.

Doctor, excuse use, I have said all face going to on that potes, except to said that I have at most for the cases of truth and right in the coming for the case of truth and right. In the coming for the case of truth and right in the coming for the case of the fronts and storps of more than contraty-live states have whilesand his locks, 'remering some of his physical powers indres, pet in seed, he is young and stranged with the true mis lousery aprist. Like one of old, he goes take or with the heaves born groups of dight-unities, and its willing to labor sensor the most have tast its of this speaked his comment to the property of the contract of the contract day.

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Spirit Photography-Is It a Fact.

Majorier.—D. you take the Spiritual papers and it not, Why not? Why doe, you write cut these wonder'ul things and publish them? We will publish them for you in our paper, the RE LIGHT PRILOWPHICAL JULINAL.

Wits —Well, I sook the REALD-PHILOWPHICAL PRILOWPHICAL JULINAL.

JOURNAL for a time, and Mr. Fisher Dougherty wrote out a statement of focts, and earlier to your effice, but I believe it was rejected for some reson. Then Mr. Hull cume here, and said he would write un the matter, and said he would write un the matter, and said the would write un to eat as agent for the Prevent Age and said he would write an acc unt of the matter, and through bis I was induced to throw up the RELIGIO PHILOS PHICAL JOURNAL, and other upon a suggercy for the Prevent Age. But I have never seen a copy of that paper, or heard from the agent, and will of I think of it, you may not modown aga subscriber to your paper, the RELIGIO-PHILOSOPHICAL JOURNAL, again. I dem't think will wait any longer.

UR SITTING FOR SPIRIT PICTURES AND WHAT CAME OF IT-THE RESULTS.

CME OF IT—THE RESULTS.

Tharday, December 221, 1870, found us on hand at 11 o'slock as m, in the rooms of A. D. Willis, ready for a spirit picture. The cay was clear, cold and critp. We had with us a Mr. White, a man of shrewd scumen, and very skeptical. There were, at least, a der men in the room, some Spiritualists, some not. We found Mr. Willis bosy taking cheap ferreotype pictures. We took iroom the cases a ferreotype picture. We took iroom the case a ferreotype picture, We took iroom the case a ferreotype picture. We took iroom the case a ferreotype picture. We took iroom the case a ferreotype picture. We took iroom the cases a ferreotype picture. We took iroom the case a ferreotype picture, We took iroom the case a ferreotype picture. We took it into his hands, utill the picture was completed. On the plate from the time Willis took it into his hands, utill the picture was completed. On the picture as papeared first, our face very natural. Second, above us and over our right shoulder, appeared a hrz mastive bead and face of a man in the prime of life. The forehead is broad, prominent and high; the eyes are large and well defined; the ness large and well defined; the ness large and well and the prominent and high; the eyes are large and well defined; the ness large and well and the prominent and bush the prominent in the pr

vigor of mind and physical strength. We do not recognize this face, and have not the least idea who it may b.

Third, and on the same pixte, over our laft shoulder, appeared the fact of a woman, as she lay in death, and the face evidencing a fearful state of sudering, as though she died by greating the outliness of the state of a young woman. The hast is very dark and done up in a roll or twist, as was the fashlon-twenty five years ago. The forebead is very high—round and full; and now comes the most remarkable leature of this whole matter. The face is februally distorted, as from paralysis, One side—the left, contracted and frawn up; the cye student is held to the left and up; the much open and fixed as in texantic and a very little below the left eye and yet con rected with the eye, is a mank or drop, as of a drop of water,—cherwhee the face of the contracted and rule, and the student of the

besides, there is the ismily likeness.

On her left, the face of a mun, thin and wan.
The hair, forehead, eyes, nose, cars, temp'es, and check-bones well defined. This face I recognized as that of my an, who was wounded at Jonesboro, Geo. in Sept. 1864, and died.

is. I have the following specimens with me:

No. 1. A. c. mmon ferreotype, iron plate. The

er, a young man, wr. ie out the question,

an spirits photograph has asswer to a ques
to the sitter's head, clearly written, "Yes

the right side of the sitter, and above him,

-tace of a woman, very poorly developed,

the right of the sitter, a perfect serm, with

e sleere from aboulder to chow, thence to

st, a white mailto sleeve, opening on the

mb tile of the arm, and closing with a bur
The arm,—band, flagers and thumb,—are

tter. N. 2. A biblograph. The after, a woman, he question asked, "Can any of my relative, for me a pictury?" A cavery. "We can and till." W and IJ." This answer is very poorly rought out, and requires Amagnifying gian to copper it. No other results on the plate.

decicioner it. No other results on the plate.

No. 3.— A ferrectype plate A siever the sitter.
The question a menial one: "Can my little
bro her, Willie Fisher, give me his picture!"
Answer to this menial question: "Our little
Willie is not present."
The writing is angular, and crabbed, as if
written with a blunt or coarse pen, and not in
compliance with the request, but denying what
the mind desired.

and were placed under the camera unknown to Mr. Willis.

P.INTS TO HE CHERTED IN THIS REC RD.
F. rat, Willies not a S. jritusiat.
Second, he is a Carlstian, and in good a anding in this chart h, the church members considering him harmless sort of lunstit.
Third, he has oppised this influence, and frequently give a larmed as yone of the developments.—rashing from the room, declaring he will have nothing more to do with it.
Fourth, he does not control the matter.
Fifth, asswering, the thoughts of sitters
S. x. h, photographs of insulmate things.
Seventh, the universal testimony as to his

Fifth, answering the thoughts of sitters
B x h, photographs of insulmate things.
Beventh, the universal testimony as to his
honesty.
Eighth, that a ferrestype plate once used, and
the impression erased, the impression will not
respicar on the occasion of the second use of
the plate.
N in the power on the part of the sprits to
form letters at a distance of some feet on the
plate, by shad wer writing to the sir, and invisible to the human eye.
Teath, the fashions of wearing hair in sprit
life, as well as k or lable of writing, and the
use of in plemens.
We called on Mr. Kray on, an enforce artist
and courtoons gentleman, living in Crawfordsville, Indians, on which the following converavilou trok plate.
Reporter—I am connected with the RecontPhittosormical Journat, Sprittual paper, of
Colcazo, Ill, and am making some experiments
with & D. Willis, to sprit photography. Are
you acquainted with him I is be an honest man?
and do you consider him a finished art lett.
Reporter—D) you know any thing of this
sprit photography? Is it a cheat or trick?
Reporter—D) we know any thing of this
sprin photography? Is it a cheat or trick?
Reporter—D) we know any thing of this
sprin photography? Is it a cheat or trick?
Have you expurimented with him?
Kenyon—On one occasion I stept into Williarooms, and borrowed a dozen ferreotypes. Several
days after I returned other plates, d firing
in color, and saked Willis to take a pleture, or
give me a sitin. Took one of the new plates;
saw it prepared; did not lose sight of it; saw
the pleture developed. G it a pic ure,—not mytace, but the face of one not in the room or before the cumers. It is not a chest or trick, but
a fact. Mr. Willis, at an arriat, is incapable of
such a trick. But I do not believe it is spirity. I
am no's Spiritualist. I connot of them
are the incapacity of the such them,
are tell us candidly what you think of them?

am no' a Shri'uslat. I cannol account for these things. Reporter.—Mr. Kanyon, here is a ferreetype with three faces on it. Will you as unine them, and tell us candidly what you think of them? Kenyon—I recently what you think of them? Kenyon—I recently what so one of Willis' so-called aprit pictures. You are the sitter. The evidencing great at flying. The other is the coarse leastness of a was, Mr. Krayon, can a terreetype be used a second time?

Kenyon.—Yes, provided the impressions are creased before the plate is passed through the heating process, but not after the heating process.

oss. Profer—It used a second time, and after the impression is erased and a second bath applied, will the first impression reappear, so as 10 be seen, as in this p clure I now hold in my hand? I mean these ferreotype plates.

I mean these ferreotype plates.

Kengon.—No, sir, it cannot be done. There is no trick in these plettney; they are facts, but what produces them, I do not know.

Below, we present our readers with the test.

readers with the testi-Below, we present our readers with the testi-mona of J. W. Byrkett, of Troy, Ohio; Samuel Maxwill, Richmond, Ind., and Fisher Doherty's letter to the Indianapolis. Journal.

Dear Friend Doherty: During las: April I visit ed the gevery of A D. Willis, of your place, to ex-amine wast are represented to be spirit photo-graphs, and was invited by Mr. Willis to make graphy, and was invited by Mr. Willis to make graphy, and was invited by Mr. Willis to make wastever examination I thought proper, in order to proid deception. Having been a photographer for many years, I used my knowledge of the art as well as I knew how, in order to detect how the thing was done. I first erashined earnefully, backgrounds, cereens, reflectors is the room, light so of alkinds, and found nothing ungural; next the camera was thoround by overhauled, icrose september of the second of the content was thoround by overhauled, icrose september of the content was thoround by overhauled, icrose september of the content was thoround by overhauled, icrose september of the content was the content of the content was the content of the content

Richmond, Ind.

To the Editor of the Indianopolis Journal: —I no tice in the Journal of the 20 a lost., that you say "Crawfordsville is experiencing a spitiant revivi, and seasces are held every evening. We were under the impression that all the fool in hel left that town, but appear to have been grievously mistakes."

We appreciate the fact that occupying the position you do, you are under the necessity of particular to the processing to proble opinion. The interest of particular that the problem of the problem of the problem of the problem of the property of the problem of the probl

rised bin not to bet.

M. Miller then went and got a fine spirit picture
taken by Mr. W. and quietly left for indinampolit.
I then sent Mr. Miller my note for fifty deliters,
payable in thirty days, and a spirit picture, by Mr.
Beardier, insurance agent of your, town, and inelracted Mr. B to present the picture to Mr. Mil-

We call your attention to these facts to vindicate our belief, and hope you will be liberal shough to

m. Yours very truly, FISHER DOUBRTY. Crawfordeville, Ind.

Mr. Fither Deheriy: -in rep'y to your req: that I should farmin you statement of the red of my love-ligation of split photography in rooms of Mr. Willis, of Crawfordswille, I have say that having busicess in Montgomery Gom ind, such hearing while there, that Mr. Willis we taking split; pictures, I visited his rooms for purpose of lovestigating. Introducing myself Mr. Willis as an artist, he invited me to cxum his rooms, camera, plates, etc., which I did careful satisfying myself that there was nothing miss means to ordinarily need in the process of ph

than was to obvining a mea by the nume of Peder, from Tippecanoe County, ded., came is and asked to have a spirit picture. Willis scated him, and asked me to focus, the instrument, which i did. He then took a new ferrotype pilate from the br x, and flowed its with collodes. Together we catered the dark room and par the pittle in the bride to not the balk to fur hex, and flowed the of the bride to the form the country of th have a jed me to found the mean of the mean of the dark now ferrow.

I then took a nye ferrow.

I then took a nye ferrow.

I down the dark noon and par the pide har to the dark noon and par the pide har to the mean of the mean of the dark noon.

I say the canniest the canner, and send it all right. I placed the cap on the tub. It is removed the cap my pristion awas dured; be not the instrument, so that I could observe the perator, the subject and the large ment at the inse moment; the operator's back was turned to the out in the subject and the large that the subject and the

Note.—"Now, this estire system we want to us rid ot, and we look upon the measure recom nended, as one most likely to aid in producting the desired change."—Present Age, Oct. 8, 1870.

Chapter on Modern Astrology

On our first page we present our readers with an article upon the above subject taken from the Atlantic Monthly. The predictions therein are of the most astounding character, and the fact that all of D. Stanek's cleakings were followed on no most astounding character, and the fact that all of Dr. Stone's circulations were followed by a certain degree of physical prostration, shows conclusively that he was partially or wholly under the influence of spiits, and that his wonderful predictions were ascribed to calculations in Astrology, in order to save him from being regarded as under evil influences, and persecuted accordingly. We regard the incidents of his career as illustrating in a remarkable degree the truths of the Harmonial Philosophy.

able degree the truthe of the complex. His natural taste for Astrology was taken advantage of by his guardian spirit, to induce conditions for a more perfect spirit control. The spirit, having natural clairsoyant power, searched out the versels, saw the business being transacted, and by a power of premonitor, saw that which was then in the future, and gave it through the medium—astrologer.

Jefferis' Grand Gift and Musical Jubilee,

We would call the attention of our readers to the advertisement of Mr. Jefferis grand underlaking in another column. While we usually look upon all schemes of this kind with suspicion, still we know that some of them are conducted by honorable and high-toned gentlemen. From the references furnished us in this case and from extracts from the Council B ufl papers, we are led to believe that this scheme will be carried out with perfect integrily by Mr. Jefferis, and that our readers who may desire to invest, will stand a fair chunce of drawing a prize. Persons entitled to gifts worth over prize. Persons entitled to gifts worth over \$500, will be notified by telegraph, under that amount, by mail.

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John C. Burdy - Dear Sir: - Orton's Preparation has destroyed my appealer for tobacco. I have been a slave to the any off if for about 25 years.

Some two years since, I quit the use of too acco, determined from the sir postification of the total control of the total control

rery little faith of being cured or saved from the curse of tobacco.

Well, the two first days were horrible. Oh! how I wanted to smoke—lasguage is too leeble to at press the desire. After those two first days, there app ared to be a gentile letting up, and below a large and used the contents of the box, I had no desire or hankering for tobacco, and have not embade at I have recommended it to serveral, in fact to all where I had the opportunity, as I believe it will effectually destroy the appetite for tobacco in any one who will use it seconding to directions.

I have this day given James Bickfird, druggist, of Osweco, your addres. He will write with the vise of obtaining some of the Preparation for partice who are disring to being relieved from the slavery and first of Tobacco.

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pec'fu'ly, etc.

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GRAMMAR.

writer of this useful book has had a pestica in the act of teaching of upwards of it He had ong been impressed that a sha-tion of the contract of the contract of the troop relations of the best which and the troop relations of the late of the contract to gradually deviced his "Seven-Hope syst teaching. Appeals from his suffered on from correspondents abroad became so nume from correspondents abroad becames on nume

Projection, with many other interesting statutes of the work, are not only original, but might with very great property be considered inspirational. These are of the aumost value to the the public writer, the platform appacher, the clergyman, or the senative. Fifteen minimal property of the senative of the platform apparent of the platform of the property of the platform of the property of the platform of the p Paper 50 cents. For sale by the PHICAL PUBLISHING HOUSE, Chicago.

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Grontier Department.

BT..... WILSO

Spirit Photography-Is It a Fact.

Majorier.—D. you take the Spiritual papers and it not, Why not? Why doe, you write cut these wonder'ul things and publish them? We will publish them for you in our paper, the RE LIGHT PRILOWPHICAL JULINAL.

Wits —Well, I sook the REALD-PHILOWPHICAL PRILOWPHICAL JULINAL.

JOURNAL for a time, and Mr. Fisher Dougherty wrote out a statement of focts, and earlier to your effice, but I believe it was rejected for some reson. Then Mr. Hull cume here, and said he would write un the matter, and said he would write un the matter, and said the would write un to eat as agent for the Prevent Age and said he would write an acc unt of the matter, and through bis I was induced to throw up the RELIGIO PHILOS PHICAL JOURNAL, and other upon a suggercy for the Prevent Age. But I have never seen a copy of that paper, or heard from the agent, and will of I think of it, you may not modown aga subscriber to your paper, the RELIGIO-PHILOSOPHICAL JOURNAL, again. I dem't think will wait any longer.

UR SITTING FOR SPIRIT PICTURES AND WHAT CAME OF IT-THE RESULTS.

CME OF IT—THE RESULTS.

Tharday, December 221, 1870, found us on hand at 11 o'slock as m, in the rooms of A. D. Willis, ready for a spirit picture. The cay was clear, cold and critp. We had with us a Mr. White, a man of shrewd scumen, and very skeptical. There were, at least, a der men in the room, some Spiritualists, some not. We found Mr. Willis bosy taking cheap ferreotype pictures. We took iroom the cases a ferreotype picture. We took iroom the case a ferreotype picture, We took iroom the case a ferreotype picture. We took iroom the case a ferreotype picture. We took iroom the case a ferreotype picture. We took iroom the cases a ferreotype picture. We took iroom the case a ferreotype picture, We took iroom the case a ferreotype picture. We took it into his hands, utill the picture was completed. On the plate from the time Willis took it into his hands, utill the picture was completed. On the picture as papeared first, our face very natural. Second, above us and over our right shoulder, appeared a hrz mastive bead and face of a man in the prime of life. The forehead is broad, prominent and high; the eyes are large and well defined; the ness large and well defined; the ness large and well and the prominent and high; the eyes are large and well defined; the ness large and well and the prominent and bush the prominent in the pr

vigor of mind and physical strength. We do not recognize this face, and have not the least idea who it may b.

Third, and on the same pixte, over our laft shoulder, appeared the fact of a woman, as she lay in death, and the face evidencing a fearful state of sudering, as though she died by greating the outliness of the state of a young woman. The hast is very dark and done up in a roll or twist, as was the fashlon-twenty five years ago. The forebead is very high—round and full; and now comes the most remarkable leature of this whole matter. The face is februally distorted, as from paralysis, One side—the left, contracted and frawn up; the cye student is held to the left and up; the much open and fixed as in texantic and a very little below the left eye and yet con rected with the eye, is a mank or drop, as of a drop of water,—cherwhee the face of the contracted and rule, and the student of the

besides, there is the ismily likeness.

On her left, the face of a mun, thin and wan.
The hair, forehead, eyes, nose, cars, temp'es, and check-bones well defined. This face I recognized as that of my an, who was wounded at Jonesboro, Geo. in Sept. 1864, and died.

is. I have the following specimens with me:

No. 1. A. c. mmon ferreotype, iron plate. The

er, a young man, wr. ie out the question,

an spirits photograph has asswer to a ques
to the sitter's head, clearly written, "Yes

the right side of the sitter, and above him,

-tace of a woman, very poorly developed,

the right of the sitter, a perfect serm, with

e sleere from aboulder to chow, thence to

st, a white mailto sleeve, opening on the

mb tile of the arm, and closing with a bur
The arm,—band, flagers and thumb,—are

tter. N. 2. A biblograph. The after, a woman, he question asked, "Can any of my relative, for me a pictury?" A cavery. "We can and till." W and IJ." This answer is very poorly rought out, and requires Amagnifying gian to copper it. No other results on the plate.

decicioner it. No other results on the plate.

No. 3.— A ferrectype plate A siever the sitter.
The question a menial one: "Can my little
bro her, Willie Fisher, give me his picture!"
Answer to this menial question: "Our little
Willie is not present."
The writing is angular, and crabbed, as if
written with a blunt or coarse pen, and not in
compliance with the request, but denying what
the mind desired.

and were placed under the camera unknown to Mr. Willis.

P.INTS TO HE CHERTED IN THIS REC RD.
F. rat, Willies not a S. jritusiat.
Second, he is a Carlstian, and in good a anding in this chart h, the church members considering him harmless sort of lunstit.
Third, he has oppised this influence, and frequently give a larmed as yone of the developments.—rashing from the room, declaring he will have nothing more to do with it.
Fourth, he does not control the matter.
Fifth, asswering, the thoughts of sitters
S. x. h, photographs of insulmate things.
Seventh, the universal testimony as to his

Fifth, answering the thoughts of sitters
B x h, photographs of insulmate things.
Beventh, the universal testimony as to his
honesty.
Eighth, that a ferrestype plate once used, and
the impression erased, the impression will not
respicar on the occasion of the second use of
the plate.
N in the power on the part of the sprits to
form letters at a distance of some feet on the
plate, by shad wer writing to the sir, and invisible to the human eye.
Teath, the fashions of wearing hair in sprit
life, as well as k or lable of writing, and the
use of in plemens.
We called on Mr. Kray on, an enforce artist
and courtoons gentleman, living in Crawfordsville, Indians, on which the following converavilou trok plate.
Reporter—I am connected with the RecontPhittosormical Journat, Sprittual paper, of
Colcazo, Ill, and am making some experiments
with & D. Willis, to sprit photography. Are
you acquainted with him I is be an honest man?
and do you consider him a finished art lett.
Reporter—D) you know any thing of this
sprit photography? Is it a cheat or trick?
Reporter—D) we know any thing of this
sprin photography? Is it a cheat or trick?
Reporter—D) we know any thing of this
sprin photography? Is it a cheat or trick?
Have you expurimented with him?
Kenyon—On one occasion I stept into Williarooms, and borrowed a dozen ferreotypes. Several
days after I returned other plates, d firing
in color, and saked Willis to take a pleture, or
give me a sitin. Took one of the new plates;
saw it prepared; did not lose sight of it; saw
the pleture developed. G it a pic ure,—not mytace, but the face of one not in the room or before the cumers. It is not a chest or trick, but
a fact. Mr. Willis, at an arriat, is incapable of
such a trick. But I do not believe it is spirity. I
am no's Spiritualist. I connot of them
are the incapacity of the such them,
are tell us candidly what you think of them?

am no' a Shri'uslat. I cannol account for these things. Reporter.—Mr. Kanyon, here is a ferreetype with three faces on it. Will you as unine them, and tell us candidly what you think of them? Kenyon—I recently what you think of them? Kenyon—I recently what so one of Willis' so-called aprit pictures. You are the sitter. The evidencing great at flying. The other is the coarse leastness of a was, Mr. Krayon, can a terreetype be used a second time?

Kenyon.—Yes, provided the impressions are creased before the plate is passed through the heating process, but not after the heating process.

oss. Profer—It used a second time, and after the impression is erased and a second bath applied, will the first impression reappear, so as 10 be seen, as in this p clure I now hold in my hand? I mean these ferreotype plates.

I mean these ferreotype plates.

Kengon.—No, sir, it cannot be done. There is no trick in these plettney; they are facts, but what produces them, I do not know.

Below, we present our readers with the test.

readers with the testi-Below, we present our readers with the testi-mona of J. W. Byrkett, of Troy, Ohio; Samuel Maxwill, Richmond, Ind., and Fisher Doherty's letter to the Indianapolis. Journal.

Dear Friend Doherty: During las: April I visit ed the gevery of A D. Willis, of your place, to ex-amine wast are represented to be spirit photo-graphs, and was invited by Mr. Willis to make graphy, and was invited by Mr. Willis to make graphy, and was invited by Mr. Willis to make wastever examination I thought proper, in order to proid deception. Having been a photographer for many years, I used my knowledge of the art as well as I knew how, in order to detect how the thing was done. I first erashined earnefully, backgrounds, cereens, reflectors is the room, light so of alkinds, and found nothing ungural; next the camera was thoround by overhauled, icrose september of the second of the content was thoround by overhauled, icrose september of the content was thoround by overhauled, icrose september of the content was thoround by overhauled, icrose september of the content was the content of the content was the content of the content

Richmond, Ind.

To the Editor of the Indianopolis Journal: —I no tice in the Journal of the 20 a lost., that you say "Crawfordsville is experiencing a spitiant revivi, and seasces are held every evening. We were under the impression that all the fool in hel left that town, but appear to have been grievously mistakes."

We appreciate the fact that occupying the position you do, you are under the necessity of particular to the processing to proble opinion. The interest of particular that the problem of the problem of the problem of the problem of the property of the problem of the probl

rised bin not to bet.

M. Miller then went and got a fine spirit picture
taken by Mr. W. and quietly left for indinampolit.
I then sent Mr. Miller my note for fifty deliters,
payable in thirty days, and a spirit picture, by Mr.
Beardier, insurance agent of your, town, and inelracted Mr. B to present the picture to Mr. Mil-

We call your attention to these facts to vindicate our belief, and hope you will be liberal shough to

m. Yours very truly, FISHER DOUBRTY. Crawfordeville, Ind.

Mr. Fither Deheriy: -in rep'y to your req: that I should farmin you statement of the red of my love-ligation of split photography in rooms of Mr. Willis, of Crawfordswille, I have say that having busicess in Montgomery Gom ind, such hearing while there, that Mr. Willis we taking split; pictures, I visited his rooms for purpose of lovestigating. Introducing myself Mr. Willis as an artist, he invited me to cxum his rooms, camera, plates, etc., which I did careful satisfying myself that there was nothing miss means to ordinarily need in the process of ph

than was to obvining a mea by the nume of Peder, from Tippecanoe County, ded., came is and asked to have a spirit picture. Willis scated him, and asked me to focus, the instrument, which i did. He then took a new ferrotype pilate from the br x, and flowed its with collodes. Together we catered the dark room and par the pittle in the bride to not the balk to fur hex, and flowed the of the bride to the form the country of th have a jed me to found the mean of the mean of the dark now ferrow.

I then took a nye ferrow.

I then took a nye ferrow.

I down the dark noon and par the pide har to the dark noon and par the pide har to the mean of the mean of the dark noon.

I say the canniest the canner, and send it all right. I placed the cap on the tub. It is removed the cap my pristion awas dured; be not the instrument, so that I could observe the perator, the subject and the large ment at the inse moment; the operator's back was turned to the out in the subject and the large that the subject and the

Note.—"Now, this estire system we want to us rid ot, and we look upon the measure recom nended, as one most likely to aid in producting the desired change."—Present Age, Oct. 8, 1870.

Chapter on Modern Astrology

On our first page we present our readers with an article upon the above subject taken from the Atlantic Monthly. The predictions therein are of the most astounding character, and the fact that all of D. Stanek's cleakings were followed on no most astounding character, and the fact that all of Dr. Stone's circulations were followed by a certain degree of physical prostration, shows conclusively that he was partially or wholly under the influence of spiits, and that his wonderful predictions were ascribed to calculations in Astrology, in order to save him from being regarded as under evil influences, and persecuted accordingly. We regard the incidents of his career as illustrating in a remarkable degree the truths of the Harmonial Philosophy.

able degree the truthe of the complex. His natural taste for Astrology was taken advantage of by his guardian spirit, to induce conditions for a more perfect spirit control. The spirit, having natural clairsoyant power, searched out the versels, saw the business being transacted, and by a power of premonitor, saw that which was then in the future, and gave it through the medium—astrologer.

Jefferis' Grand Gift and Musical Jubilee,

We would call the attention of our readers to the advertisement of Mr. Jefferis grand underlaking in another column. While we usually look upon all schemes of this kind with suspicion, still we know that some of them are conducted by honorable and high-toned gentlemen. From the references furnished us in this case and from extracts from the Council B ufl papers, we are led to believe that this scheme will be carried out with perfect integrily by Mr. Jefferis, and that our readers who may desire to invest, will stand a fair chunce of drawing a prize. Persons entitled to gifts worth over prize. Persons entitled to gifts worth over \$500, will be notified by telegraph, under that amount, by mail.

Orton's Tobacco Antidote.

Orton's Tobacco Antidote.

John C. Burdy - Dear Sir: - Orton's Preparation has destroyed my appealer for tobacco. I have been a slave to the any off if for about 25 years.

Some two years since, I quit the use of too acco, determined from the sir postification of the total control of the total control

rery little faith of being cured or saved from the curse of tobacco.

Well, the two first days were horrible. Oh! how I wanted to smoke—lasguage is too leeble to at press the desire. After those two first days, there app ared to be a gentile letting up, and below a large and used the contents of the box, I had no desire or hankering for tobacco, and have not embade at I have recommended it to serveral, in fact to all where I had the opportunity, as I believe it will effectually destroy the appetite for tobacco in any one who will use it seconding to directions.

I have this day given James Bickfird, druggist, of Osweco, your addres. He will write with the vise of obtaining some of the Preparation for partice who are disring to being relieved from the slavery and first of Tobacco.

A PARTIES

pec'fu'ly, etc.

Owego, N. Y.
At the request of Col. Bundy, we publish the above, as a sample of letters that we know he is receiving dealy, for terther particulars concerning this wonderful remedy, see advertisement in anoth-

Thee. Richmond's Book.

"Grd Dealing With Slavery" is the tide of a most excellent and beautifully bound bock by the above named author, for sale at this office. It abounds with communications; from Dr. Frankile, and other eminent statesmen in spiritlife. Price: Cloth, \$1.50, postage 16 cents;

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S. S. JONES, PUBLISHER AND PROPRIET

CHICAGO, FEBRUARY 11, 1871.

VOL. IX.-NO. 21

Original Zoetry.

Written for the Religio-Ph STILL THEY ARE NEAR

BT'C S. L WR.

Whither have gone the exemplars of the ages, They who crewbile filled these our places here, Who wrote their names on Time's historic pages, Scholars, apostles, teachers, poets, anges, Thickers and workers, dreamers, preachers, seers

To what far region have they all departed? And is their country beyond mortal sight? The wise, the brave, the genile, the true-hearted— lise earth no claim upon them—have they started Ou a new journey, toward a better light?

Is their new state so perfect an existence That they can draw no benefit from us; Or their fair country as immesse a distance; Or our crude forms present so great resistance, That they with us their presence cannot frust?

Ane all the tles of · life and love thus sundered, And the sweet sympablies that make life deer? Ilsa God in Nature gone astray and blandered? And no solution made the calgon clear? Those who so strove that mankind might be bett Whose founts of love fraternal flowed so free; Ilumbia and holy, good, and wise, and lettered, Are they so hampered, so restrained and effecter That they cannot their merial brethren see?

re it not. The Perfect Legislator a not legislated thus for mortal man, left no unconnected link in Nature, mind which has progressed is made to

Wise men and women, thinkers of all nation Beloved children, faded in their bloom; Youth immature, whose lives like an oblation, Flowed out before their time in consecration, Of this their birth-spot, giving it perfame.

These come again, and give and take a blessing Drawn unto those who best can take and give, They come with hope and thankfulness, poseer The saddoned souls whom wors and fears distr Have hindered their best life on earth to live.

Learn then, enlightened faith in all earth's angels.
And seek and find; nor draud to find them near.
They come to teach to man the new Evangel,
Desiland to free his mind from sorrow here,
And make it ready for a nobler sphere.

SPIRITUALISM DEFENDED.

Bible-Its Statements to Defe-the Harmonial Philosophy

BY O. S PASTON.

I have been reminded that in my last article I milited to notice several tex s quoted a 'd obsections relied on by Mr. Hopson in his sermon against Spiritualism. I shall now attempt to repond in relation thereto very brid fy. His next satherity was quoted from Revels ions, 16th chapter: 13. 14 h verse. "And I saw three unclean aptrite come out of he mouth of the beast and out of the mouth of he lake prophet. They are spirits of Devils norking mirecles, which go furth unto the Kings of the earth and of the whole world, to gather hem to the battle of that great day of God Allaghty."

stions is a book no less mystical than of authority, which we s not added to r Testament till A. D. 565, and which ther did not regard as inspired and re-tranglate and include in his protestant of the Recitative.

un Luther did not regaruse un Luther did not regaruse and to translate and include in his proteonant motion of the Beripture.

Many learned Divines have endeavored to intropes its superiol visions, and with varied platons. It may, however, in Goo's Provinces, be reserved for Mr. Hopson to break its all and explaid its superiors, but I am not an reductors at the believe that he has as yet succeeded in the attempt. I consider that he is not est unfortunate in his application of said text to modern Spiritesisien than he was in his selections. These representations are the said and the s

micasis corks, and emphasically teach that God they recognize reigns supreme and out a rival throughout the realin of matter, pirit, and that every thing; that has been performed by mortal or calestial powers, be and is done under laws as universal in action and enchanging in their nature, as ternal spirit of God that maintains them in; We believe that every thing is done in he accounted for, as occurring under the country of God. Belessoe last few calculus has made rapid administration of God. Belessoe last few calculus has made rapid administration of God. rin he scool-rained and the scool of God. Science a last few conturies has made rapid adea, and many have that givers matter have against the science of the scooled ancient miracian. The that general price of the scooled ancient miracian. The third general spirits are now being investigated and cases to be a mystery, and then basis of all religious will be found to rest the inspirations we derive from the angel stry, composed of the spirits of the dead. sother text quoted by our opposent, 'n-82h ster, of Insiah, 39, 20h verse.

unto them that have familiar spirits, and unto wizards that peep and that mutter. Should not a people seek unto their G.d, for the living

because there is no light in them."

Those interdictions the learned divine supposes over all the spiritual manifications of the present age. I do not know precisely what was mean by familier spirits and the operations of supposed wizards who are said to peep and mutter; but if they embrace the varied phases of modern Spirituslian from the medium that rape to the highest inspirational lecturers and wrivers, they would also embrace and explain all the maulfestations of accient times, supposed to be divine and prove them equally disbolical.

disholical.

The modern spiritual mediums er, as varied in their gits and present as grand a record, as any thing in the past—and not one in fifty of our mediums is a rapping medium.

The Jews were allowed to consult God in various were.

rious ways.

First, by dreams and visions and clairs ycondly, by prophets and entranced per-

sor H are in his investigations of modern phenomens.
Those who phesessed the glits of predicting events and interpreting visions, were called prophets, and were supplied to be able to commune with G d, and ascertain his will and purpose. But with all their pretensions they sometimes made considerable mistakes. Togy were developed by some poulist process not described in the Beriphures. Large echools of them existed in Judes, and come persons kyp), large numbers of them, believing that, they could hus ascending about the future. Brother them, believing that they could have assented the supplied that the could have a supplied that and, who is said to be the same pretendary, to day and to morrow without variableur to or shad wo furning, has suspended all those perstions, and does not extend entirely a to even his greatest and the supplied that the characteristics of the transport of the same protection.

does not extend such fav rs to even use general saluts.

The Spiritualists of to-day hold thir schools or circles for devel ping -mediums, and have thus devel pring resolutions, and have thus devel poly persons gifted with the prophetic isculty, who have abown great citiroyaut pre-cp ions of the past, present and toure, and others who have, under the impiration of the angel world, uttered as gras if discourace as any modern Georgiusan.

rgyman. met'c elecp bas sometimes had a simi-

The magnetic sleep has simetimes had a similar effect.

5) we are informed that in the apostoic age the Disciples of Jesus remained together and continued with one according prayer and supplication, till pushes staid say, when the most wonderful gifs were developed and manifested through them. See ist and 21 dup Act. Thus, in all ages and amongst all purple, we find there are methods practiced and conditions required for the development of those gifts that are dearth meaning the same supplies and bring-us into rapport with the angel hosts of heaves.

To the philose-phic mind, the similarity of the primula manifestation, ancient and modern, and the canditions required to produce them, create a strong inpression that they are derived from the same source.

Admit, however, for argument's sake, that

the conditions required to produce them, create a strong impression that they are derived from the same source.

Admit, however, for argument's sake, that there are Demons or Devils that visit the earth, whose infleeness are injurious to mrais. It we are we to escaps them? Are we not assured by Isain that all that is good and vil are equally dispensations from God? "I, the Lord, create the good and the evil; I make the light and the darkness."—Isain, 45 in chan.

In corroboration of that contrine, we read in the first and a cond chapters of Joh, that Isain came into the caut of Heaven with the other angels, and was kindly welcomed by God, and received from him the commission under which he went furth to temp', amony and sflict Jot.

We also read in several other places in Holy with, of evil and bying spirits sent by God himself on special missions to the children of earth—2ad Chron., chap. 18 h: veress 19th, 20 h, 21st, 29 d.

If Revelations is to be relied on as authority, we must conclude that at the time it was write.

Sainte M. jesty than we on.

Again, he insists that Spiritialism denies an polective God.

When we come to speak of the "great unknown" we come to speak of the "great unknown" we comes we are field beings and ignorant of God save as displayed in the manifestation of the great and spirit; and when we look on one distinguished for his great insellect and moral culture, we exclaim. We work on the work of the speak in the work of the speak in the work of God." The guadients refers to Dr. R. J. Brecktaridge's work on God objectively considered. We have not had the opportunity to commit the elaborate work of that great genius, but we have pand the Bible very thefunghly and we assert that the highest inspiration of that Book does not sinch that God on he recognized as an objective being. True, Moses mays he as we

"Whom no man hath seen nor can see."
Various other authorities Could, be addiced but those referred to render our views of God at least as orthod x as those of Mr.-Hopson.
Again, he alleges that we "do not believe in the divinity of Units;—that he was the Son of God and clied as an atonement for our sins.
We believe that all men are divine, in one sense. We do not believe that Christ was in any peculiar sees the Son of God; and we think that the lives of him recorded in the New Testament sustain our positio.
First, his genealogy is given in Matthew and traced through his father Joseph back to Divide.

id.

Luke 2: 52. says, "Jesus increased in wisdom and stature and favor with G of and man." We hold it to be impossible for G of to increase in wisdom or knowledge or to grow in favor with himself.

and issuire and two with one of the hold it to be impossible for G-d to increase in wisdom or knowledge or to grow in favor with himself.

Sinh 8: 25th verse: Jesus said "that of himself." Sith verse: Jesus said "that of himself." He called himself. The said of the said

eternity all will reach higher and holier conditions.

Spiritualism has met with the mcst determised opposition from the clergy of this country. Human nature as true to itself whether it is covered with priestly robes or wears the begar's rags. Men who have long sustained any peculiar doctrine or principle whether religious or political, cling to it with peculiar tenacity. A pride of opinion, as manbition to promote the intrests of sect or party and, in addition to that, the prejuitices of education and the salary of office, all combined render many as impregnable to argument or facts as the dea' adder. If the world is emancipated from error, it will be without their consent and in opposition to their purpose.

out their concent and in opposition to their purposes.

When you submit sectarian Christianity to the crucible of strict analysis, you will find that each set has chosen certain tax's of scripture and given them an undee prominence, and thus has constitued, each forigalf, its peculiar creed. Those creeds consist a some sharter dogma or some peculiar creemany without a belief in which and regard for the practice whereof, you are considered as outside of the pale of sound Christianity. Each disbelieves the scriptures on which the other acts rely, and explains them away as figurative, or contrary to sound views of God's revelation or a correct translation of the scriptures.

Revelation, it is iosisted, was necessary, as man could not otherwise know anything of the

God, die in their services of discretion, who consume the world's population. They are admitted tree of any probation.

Becond, Paul assures us that those of heather maximus who work righteousness are accepted of God. That constitutes the next class, and perhaps a very serial one.

Third, the last class is composed of christians who happen to belong to the right church, about you have a constitute the series of the property of

the New Testament repudiate his testimony on that as on many other things.

John says 1:17. No man hath seen G d at are viline.

John says 1:17. No man hath seen G d at white.

Warlous other authorities Dossia, be adduced the state others to hell, and that the numb r is defined to these referred to render our views of God at least as orthody as those of Mr. Hopson.

Again, be alleges that we "do not believe in the same book."

He is also forthee by various tures that constitute his special selection from the same blok.

The Methodist prefers a doctrine somewhat more rational; asserts that God is no respecter of geneous and wishes all to be saved that will accept the fir made and erects his church on the free will she free grace system.

He, slao, is for filed to his conclusion by many contail ans from scripture.

He, also, is for filed in his conclusion by many quotatin se from scripture.

The Reformers—Universalists, Unitarians, Sankers and various others all have User peculiar creeds and all draw from the same fountain of scripture which, each swette, demonstrates beyond doubt his creed to be sustained by the same holy Bible.

of scripture which, each a secte, demonstrates beyond doubt his creed to be surtained by the same holy Bible.

They all cry out that the Spiritualists are infedes, and, with one second, ware their brethren to avoid all communion with ur. Illd impriseeds; not so fast if you please. We believe a great deal of the Bible; certainly all that teaches sound morality; all that inculcates the universal charity taught by Jesus; all that recognizes the life eternal and that man should regard the weightier matters of the law constitute of Truth, Justice and Mercy. And, finally we believe that all men will be judged and graied by the deeds done in the bxly.

When the lawyer enquired what he should do to inherit eternal life, Christ interrogated him so to what were the commandments, and be having stated them to consist in love for God and mad, Jesus said unto him, do this and thou shalt-live. That doctrine we heartily indone. See Luke 10th chap, 25th v.

Those who have written the most approved works on the evidences of Christianity, have rested their strongest argument on the problectes, the wonderful knowledge exhibited by Christ, and the miracles performed by him, and the spiritual gifts that were (x-refeed by his axos les and those who profus ed a faith in Chris'sainty, consisting of healing the sick, speaking in unknown tongues and discoursing with an inspirational elequence not to have been expected from persons of their capacity and culture.

All those phenomena have repeated themselves in the prosent age. We have remarkable

expected from persons of their capacity and culture.

All those phenomens have repeated themselvos in the prasent age. We have remarkable healers who have cured many chronic and acute diseases by magnetic treatment, and even cases of paralysis, deafness and binduces have all been treated and cured. In 1885, I took with me from Kentucky to Chicago a nuck handkerchief of a young gentlemen who was partially dest. I presented it to Dr. Newton, the celebrated healer, and he cured him at a distance of 240 miles though he had no special faith in his power to effect such regult.

We have, if our ranks, numerous young men and women of limited education, who as inspirational speakers, lecture on all subjects with the ability of a prafound achair and a man of matured intellect.

Those who have not the opportunity to hear our apakers, can read phonographic removers of the lectures which are pub ished in the RELIGIOSPHELOSOPH

the lectures which are published in the RELIGIO-PHILOSOFURLA JOURNAL and the BARNER OF LIGHT.

We have, also, numerous clairvoyants who are glited with the power, through spirits, to/selineate the past, present and future of the lives of those who desire to test their powers, and who reveal an intelligence as wonderful as that shown by Jeuus when he narrated to the Samaritan woman at the well so much of the past of her life, that she asserted he must be a god.

In Sept. 1800 an entranced medium at the house of Grw. Talmadge, in New York, asw and described a vision. See asid: "I see a vast concourse of people standing on the coast, who are anxiously watching a vessel whose officers and crew have described her to her fate, and she is finaling towards the breakers. But I now see seven men go out on a life-boat and take presenting to her, and under their guidance she is thought asily lato port amidst the rejoicings of the vast muittude who are present." She further said: "I see a scroll up led in the haven, send I read on it the juscription, '17th Anything and and I read on it the juscription, '17th She then described the yidion and said civil war would soon commence in the United States.

heavens and I read on it the injectipition, '17-th April, 1861."
She then described the yision and said civil war would soon commence in the United States that the ship seen represented the ship of state That the President would desert the country to its fate; that the President would desert the country to its fate; that the President elect would take charge of the Government, and that the first steps taken for the suppression of the rebellion would be on the 17th day of April, 1861. That wision and interpretation were given in Sept. 1860, and were published in the Herald of Progress, a paper I then took, on the 5th day of Dec. 1860, on which day 7500 men were tendered to the Government by telegraph from various sections of the Union.

Thus I have demonstrated that Modera Spir itualies, through its mediums, has exhibited as

of the age for a religion that is rational and su tained by facts. It has brought its consolatio to many a heart that the dim religious light of the age for a rengram and the state of the age for a rengram that the dim religious light of the church left gloomy and sat; and has recended many a man from a career of crime and vice that the preaching and prayers of the church could never change nor save: To day, its flagisfull high advanced in every state in this Juian and, speaking under the influence of a prophetic apirtil can not resist, I resid: that when the present century records its last year, it will be the religion of the United States.

Silent Influences.

Silent Influences.

It is a stale a simption that a blow with a hammer will more the earth. We say something equally true and more novel when we affirm that the throbs of a human heart can move the whole sum of good or evil either forward or bickward. Let us try and sense this fact, and take courage. Let us think of it in the morning when we arise from rest to activity, and say, ob, my heart, best for the right; send the world today a little further on into the sunshine. Tongue, you may be chained; you may not break the bread (furth to a kingry soul, but you, my heart, shall exert a silent influence, which shall pulsate throughout the world of mind, and it shall be for good.

EMMA TUTLE

ESONA TUPELE

Spiritual Convention.

After the large number ted for the c

Able and interesting addresses were delivered by Mrs. Pearsall, Mrs. Kutz, Mr. Averill and Mr. Taylor. Inspirational prems of a high order, were recited by Mrs. Kutz, Mr. Pearsall and Mr. Taylor. The discussions which were largely participated in by those present, were marked by candor, forbearance, and an earnest desire to elicit the troth.

On the whole, we believe the cause of Spiritualism will be greatly advanced by the holding of this convention, and the measure it has initiated. The next annual meeting will be held in Charlotte, at a time to be hereafter specified E. H. Balley, Scoretary.

John Farlan, President.

Avon being an importunusually large and p

J. W. Soaver.
G. W. Taylor.
Com.

Original Essays.

SONNAMBIILISM

er fastructions-Coses Deter Cource are Effected in Perso Somnambulic State.

BROTHER JORES:—As some of your correspondents desire mg to give them "more light upon my method of inducing the somnambulic condition." I can only say that I have withheld nothing that could be expressed upon paper in regard to it; and possess nothing special outside of the tact my experience has given me, and which they should also as freely have, if it were possible to communicate it. With the view of

regard to it; and possess nothing special outside of the fact my exprier to has given me, and which they should also as freely have, if it were possible to communicate it. With the view of aiding them, I send the following cases, further to illustrate the manner of inducing the sia's, and of curing dheases while in that condition. Mrs. A., aged 44 years, gave me the following history of her case:

About the middle of last January she took a violent cold, which settled in her head and left ear, where, after severe suffering, an abcess formed and opened inside of the east, and is still discharging from that organ. See also stated that she had suffered intensely ever since print and the had suffered intensely ever since print and the shear it was can always shoulding most than the shear of the side of the sear and the shear it was can always shoulding most receiving and her search and the search of the shear of the side of the shear of the shear of the last six months, without receiving any benefit. The flushed countenance and the severish indications presented upon my visit, proclaimed it high time that something was done for her, or serious consequences would consumbulism, which being assented to, she was saked where she would like tog if it was possible that she could do so, even in thought. Her price is the shear the shear the shear the condition of the shear of the condition of the shear of the shear of the shear of the condition of the shear of th

condition entirely, and was pencery in all acher. I now days after, I found that had a slight return of heada-he, but it was a different character, and caused by unsannt surroundings and worrying. Upon ening the state again, however, she was at once ieved, and if her surroundings and the naturitability of her character do not preven it,

of a different character, and caused by unpleasant surroundings and worrying. Upon entering the state again, however, she was at once
relieved, and if her surroundings and the natural
irritability of her character do not prevent it,
she will soon be master of her condition.

Case 2. Miss M. had sprained her ankle 2: acverely that she could not walk without suffering
the most acute pain. Upon entering the condition under the same instructions, ahe was in like
manner henefitted, and awoke cerfectly relieved,
and immediately walked the fivor with impunity, and without the least pain. Our permanent
Case 3. About three months ago, as Miss H.
was being treated for hip disease (one entirely
well), I observed guite a number of large ward
upon her hands,—and as I did so, the idea occurred to me, and I mentally asked mysall the
question, viz: "What effect would her unind
have upon the warts, if she willed them to go
away while in the sommabulic condition?" I selt that there was an incredutous smile upon
any countenance, at the very idea that any effect
won of result from it; but, as a trial could do no
possible harm, it requested her to place her mindapon the warts, and resolve that they should go
away. She did so, and the circumstance was
forgoiten by me until her last sitting (eight or
ten weeks afterward), when some once who was
present when the resolution was male, remarked: "As I live, Lizzie's warts are gone?" This
expression brought the circumstance back to
may alled, and upon looking,—althoups still increditions,—I found, to my astonishment, that
hey had calterly disappeared, leaving the skin
where they had been, whiter and more deflexion
looking han the rest, stir not a verige of the
warts 'laemselves remained.' Could seaterly
believe my own visions, that not a verige of the
warts 'laemselves remained.' I could seaterly
believe my own visions, that not a verige of the
warts 'laemselves remained.' I could seaterly
believe my own visions, whiter and more deflexion
looking han the rest, stir not a

ce infessors.

These things being true, how little do we yet acw of the mind's full power! Should we not, herefore, cast saide all! imaginary theories, in gardi to it, and aid. in: the great work of the slade's true study, of which we now but hold be leading states.

, I have stated that there is no necessity for a nervous or an "Animal Magnetic" fluid, and

no such thing as space, and time is always the present. This being the case, persons, places and things are brought into close pr.x mity, and the mitd, when in a s. mnamphule condition, knows no distance, sees no obstruction, and fees no barrier,—onequently everything is here (caer by) to be seen, learned, felt, etc.,—requiring no consecting link—no nervous or "Animal Magnetic" fluid to see learn, or know the past, existing, or future seents, conditions, or circumtances,—all are at once recognized by the various faculties capable of such recognition, and a foreknowledge of future events is thus often obtained long before they come to pass, and can be observed by sommambulasts as well as by spirits. The capability, however, of doing so, perfectly or not, depends upon the purify of the spirit, in the one case, and the depth that the subject is in the condition, in the other Case.

that the subject is in the codestion, in the other Case.

The difference in looking with the natural cyes, and looking clairvoyanily, is that, when the eyes are in a normal condition, our sight is limited as to distance, and is entirely obstructed by the intervention of opaque bodies, but we can see object is at a distance verying from one to forty miles; as also we can see the sun, moon, and sars at much greater distances, but the size of everything is diminished according to their distance, still we see them without any other influence or communicating link, than our.

The same is the case with the sommanbulist, with this difference, however, that their view is unlimited, obstructed by no barrier, and qual to their will, which is rearesty inferior to that of spirits, and cannot it when they know their power) be controlled by any known influence—much less by inaginary ones.

Their powers, therefore, being similar to those of spirits, and both being subject to the same laws, they always see, hear, feel and act in secondance with their na'res,—the opinions of "magnetiz:ra" and kindered spirits to the contrary notwithstanding.

With the view of still further illustrating the art of inducing sommambulism, I will remark that many persons who (while sitting with the view of entering the condition) are asked whether they see anything, reply, "Yes, I imagnet is see all as I did bifore;" but upon asking them whether they can make those they see do anything they please, or different from what they seem to be doing, the great majority of them whill asswer, "No! but I only imagine I see them." Now, in this case, they do no! imagine, and their eye is already in the sommambulic or clairvoyant condition, independent of the body or their connectionness; and if the looking be persevered in until they become interested in what they seem to be doing, the great majority of them will asswer, "No! but I only imagine I see them." Now, in this case, they do no! imagine, and their experience, therefore, is, that whee they in the semin

the kind now.
Fraternally,
WM. B. FAHNESTOCK. ANIMAL MAGNETISM.

By Samuel Underhill, M. D.

By Samuel Underhill, M. D.

There is an aura or fluid generated mainly by a glandular action of the brain, off of the blood, as I have stated in my book, by which the operator produces the sommabule state, and beals the sick, and by which his will commands his voluntary motions and invigorates his system. The clairvoyant snee by it, as the eye does by light. I have proved it Bunderland denies it has a brain of the state of the sta

mal cperator, who impress them. The other about the other way.

I am truly sorry to be compelled to disagree so much with a dear friend and zealous laborer in a good cause. This thereum, as Prof. Grimes calls P; is one of the many imponderables in an ture, and when a person has been under the influence of one, they are ever more impressible with another. The following facts lituariate with another. The following facts lituariate and the control of the

fuence of one, any fuence of one with another. The following lacus with another. The following lacus with an expected place of the magnetic sleep. Next to these range black-mitths and engineers; then theses,—indeed all who handle motals got mineral magnetism or galvaniam, and are three-by rendered more susceptible. So those who use alcohol, it permeates coptible. So those who use alcohol, it permeates the control of the co gaivanise, metals get mineral mages gaivanise, and are lives by rendered meptible. So those who use alcohol, it pt their systems, for alcohol wholly dep water, is a gas almost impunderable—a moss who have been put into the soun state, spirits can more easily obsess or mediumistic on the same principle. I spirits can influence the somnambulist. The print, therefore I can do it. I Kope peojadge these things for themselves. I be P. will allow me some ability,—good exant not be offended in I—more description.

In The Lutheran Observer asserts that a Rev Mr. Bond, "who was excluded from his church for alleged immorality," has recently organized a Lutheran Church in Chicago. In order to obtain finds a ball was advertised, the published card announcing that "Mesars. "will furnish wises of the very best quality," and, "after the concert and raffling of the articles unsold, there will be a merry ball, at which the beauties of the West Side will be seen in all their virginal decorations, dec."!

Letter from Sada Balley

Letter from Sada Malley.

Mr. Editor: I feel like taking my pen and writing my thoughts as they spontaneously five. I presume my letters will be composed of arraps of mincellaneous subjects, and may be so disorderly as to be consigned to the waste basket as a heterogeneous mass of rubblah. Be that as its may, it is a pleasure for me to send my note to the Jourant. Would that it were in my nower to do more to aid its wide apread usefulness.

its wide spread usefulness.

The paper has become an indispensable requisite of my household,—each work i greet its coming with the deep and pure pleasure that I would welcome a true, triet and loving friead who was not only good and wise, but so very beautiful that I could, gaze with rapturous delight upon the radiant hare,—for the face of our JOURNAL is indeed beau:1-fol.

face,—for the face of our JOURNAL IS INDEED.

I never weary in glzing upon its frontispiece, which is a grand and glorious desige, embracing emblems gathered from the golden mines of thought and the onward research of art, science and literature; and then its motto, "Frath wears no mask, bows at no human shrine, seeks neither place nor appliance: she only saks a hearing,"
Oh! dear readers of our beloved paper, fellow laborers, one and all, let us examine well the status of each individual selfhood and see how far upward and onward we have yet to progress ere we reach

of each inilidical selfbood and see how far upward and onward we have yet to progress see we reach the practicality of this brave, true, pure, free and truthful precopt.

I have just been flowing over the number dated Dec. 17th, and truly do you remark is your editorial, "This number is a gem." Each article entices precious thoughts whose I would I we to pee, but time forbids that I should speak of all, therefore, settled like, I must speak of the one addressed to

John Frid, and tray as you reaks in your scallors.

All In number is a gean. Each article earlices.

All It is number is a gean. Each article earlices in the property of the

needic, than for a rich man to uner ser amount of heaven."

But 1 przy for them to become nobler and better, and that good sagels may impress their minds with thoughts of justice, charity and truth, that they may begin so to live that in time they may enter the kingdom of heaven. Tos: jet us weave the mantle of charity, while at the same time we bravely and fearlessly promulgate unpopular can be a series of the series

bravely and learnessy processing the horizontal richa.

"If we have whispered truth, whisper no longer. Bpeak as the trumpet speaks, sterner and atronger."

To day is the birth day of one of the truest mediums and marters of history. Let us then pray or a fresh beptimen of his humanitarian spirit.

Every good work requires the co operation of man and commun.

man and seems.

Then, brothers and slaters, as true soldlers is the army of the good, let us gird on our armor of truth, and, ever actuated by principle, let us go forth willing to suffer persecution for the love we bear bomanity.

"Let us then, be up and doing.

With a heart for any fate;

Still achieving, still pursuing,
Learn to labor and to wait."

CALIFORNIA. Letter from Thomas Loyd.

Letter from Thomas Loyd.

BRITER JONES:—I have sent by express to-day post office order for eighteen dollars to pay for one copy of the paper for two years, and one copy for one year, already sent, also one copy of the paper for two years, all one copy of the year 1870, and also three dollars each, renewal for myself and Mr. Stevens. You have been sending me three copies of your valuable paper, and I have simed to make good ase of them. One I have given to the public library, one sent out at large to those whom I knew would read it, and one copy have filed away for future as well as present use. "Should you give us nothing more only in the sent of the sent out of the paper, and have you my in despire." (Cast thou by searching find out God?" Hr. Jones, have you ever thought of the amount of good that might be done, if the money was domated to feed and cloth, the poor that is given to these prefessed sont savers and wiseacces to talk about a God they know pothing of sand away will? That has known most of God who makes happy God that it was not also for self, but humanity.

Tell these men that talk so loadiy of their God, and go to meeting once a week in the fise houses of

PHYSICAL MANIFESTATIONS

About the first of November, there appeared a the Present Age, an article from the pen of Key. W. F. Jamieson, in review of one I had written concerning the manifestations in the presence of Mrs. Ferris. In this article the readers were told that I had only been born born the chart two years ago, and therefore Letter from D. W. Hall. About the first of November, there in the Present App, an article from the Rev. W. F. Jamieson, in review of o written concerning the manifestations presence of Mrs. Ferris. In this as readers were told that I had only b (Spiritually) about two years ago, and was not capable of expercising my jupon the matter. I was then referred Hull, J. S. Loveland, A. J. Davis, as leathough I am a novice in Spirituallers.

was not capable of expercising my judgment upon the matter. I was then referred to Mosses Hull, J. B. Loveland, A. J. Davis, as leaders, and although I am a novice in Spiritualism, and hever had my "rys teeth cut," I managed to learn' from the article that it was expected that I had no use for brains whilst these men wer. Isiving; for the time would never come while we ali remained with our bodies. Anat these men would not be older in the caisse than myself. "Ah! it has came to that," said. I, "il must sit down and learn nothing only as I get it from these men. And I must believe everything they say without a question. I'll be kicked out of the ranks of Spiritualism before I'll do it;" and so I will. I then wrote an article Is: the Present Age in which I partially uncovered this design, which the sage editors of that Jurnal have seen fit to suppress, as it did not come with the endorsement of these savans. Great God! has it come better than the same of the infallible judgment of those individuals so uncoremoniously thrust upon us as leaders. What was the trouble of the article. Why, it revealed facts that it was not best the people should see, and it was discovered by it that I was in possession of facts, which would remove every priy lidor raised against Mrs. Ferris or other mediums, and it was hardly best that the common vulgar people, and those of only two years standing, should know these things. The truth is of the 25,000 Spiritualism and not one of them has been charitable enough to admit that he was under the psychologic control of John Mc Queen as I believe he was. By the common wilgar people, and those of only two years standing, should know these things. The truth is of the 25,000 Spiritualism in a great deal stronger terms witten letters to John McQueen, and copied his hand writing, that represents Jamisons as remouncing Spiritualism in a great deal stronger terms witten letters to John McQueen, and copied

stronger terms than anything that I have seen from the poor of J. St. Pveland, I referred to these letters which McQ seen carries around with him in the suppressed article.

Since that time, however, Moses Hall one of the Popes who was let over me to control my spiritual belief, has had a sitting with the same medium, and came out in his characteristic style, of admitting that his prejudices have been removed, and the editors of the Present Age have discovered that J. St. Lyveland was not a Spiritualist,—a fact divorered more than a year ago by hundreds of Spiritualist, one of which is 'babe in Spiritualism' hardly know years old. So it re-lify seems that some of the "roung ones" will go to Europe and back while the old ones are putting on their clothes.

Now that Moses has came "out of the bulrushee" it will not do to meet him with an ecclesiastical dictu, and tell him that he has no right to investigate, since certain parties have settled that matter, but a bull is infinished in which it is claimed that Mases was mistaken, since Jamisson and certain others have settled that matter. I am mistaken in the man if they succeed in convincing Moses Hull that he is a fool. Of all the men I can call to mind, to investigate this matter, just only have chosen Moses Hull; for I knew him to be prejudiced, but honest, and his evidence would have been that much better, than if he had not been prejudiced, And now Moses is cawinced against his prejudices, and endorses Mrs. Ferris in stronger terms than I cald when I wrate up my scance. Jamisson all cald when I wrate up my scance. Jamisson and critical this prejudiced, and endorses Mrs. Ferris in stronger terms than I cald when I wrate up my scance. Jamisson was mistaken. Who knows best? Moses Hull or Brs. Jamisson as I have before said, had not yet got clear of the psychologic control of John McQueen, and he determines that before said, had not yet got clear of the psychologic control of John McQueen, and he will prove it so. He selects a party of his own chosing (which was r

some springing of a light. Once convince me she is a humby and I shall be convinced that she is too perfect in her art to ever b) detected in it.

Now in the article reviewed by W. F., Jumie son, I related the face as I saw them. Since then, I have become acquainted with the only man that I could susper of aking Mrs. Ferris, Mr. F. D. sherty of Crawforlay lie, Indiana, a gentleman of integrity, and well calculated to discover any fraud, if any there was. He will confirm all I have said, first and last. In the sense I attended, the guitar did not first over the medium's head, but over my own head, I being about ten iec: in front of the medium, and over the heads of all who occupied frant seats. Not only this, but I being clairvoyant, saw the controlling spirit, and talked with other spirits, among whom was (the one misguided) John Wilkes Booth with whong I had frequently conversed before, so that I yes in the best condition in the world to best the matter.

Now, Bro. Jumiscon, may say she is a humbag, and he may swear that she is a humbag, but he cannot make us believe that he was not deciving in the matter till one of our five senses have been convinced. Bro. Jumiscon in a private letter to me says: "I do hold that lecturers abould stand by each other as a frateratity." So do I. I hold more. I hold that lecturers and meetings should stand by sech other, and I shall ever be found defending both the one and the other. Personally, I have always had a partiality for Bro. Jamiscon and to day I like he man.

og both the one and the other, have always had a partiality for n and to day, I like him none the ejudiose, but justice to the medium both sides shall be ventilated, and ed that Bro. Jamieson will value adoes in favor of Spiritualism nonal considerations. No amount ill haute and the property of the state of the stat

Voices from the Reople.

SUSANVILLE, O.L.—H. L. Borrelte writesi make this proposition to my neighbors, that is
they will make a selection from your publishes
list of books and will read them. I will purchas
them, is not in my library. Would is not be a gootiese for Spiritualists in every neighborhood is
form some such library? I am senting will not
come access, for many so-called Cutotians who would
not have a spiritual paper enter their books, will
constitute take a book and read it to their profit

Gallessurg, MicH.—D. C. Powers write Myself and samily could not space your valu paper for one week. You may count me of your trial subscrib.rs.:

FARMINGTON, MINN.—8 Junkins we send you the names of two trial subscribers months, noping that every old an will do the same. It will only east them one and the result would be to treble the circ (the paper. %.

JORDAN, ONT. C. W.—J. Mattock writes.— take pleasure to say that your paper is read by many more here than sub-cribers, and is much ap-preciated.

OAK MILLS, KANSAR—W. J. Oliphan I have been a member of an orthodox of over twenty five years, and consequently, ion of the Journal confirst acquaintance in regard to its value, but a further acquass changed that opinion, and I now had treasure and a welcome weekly visitor, if with rich food, encouraging us upward ward to the beautiful beyond.

WALLULA, W. T.-F. J. Peabody the 28th of September last I inclosed fi

DENVER, COL -O. Brooks writes. inclosed the three dollars requisite to chan little yellow covered mantior on my pape Jan. 8:h, 1871, to Jan. 8:h, 1873, for I had be deprived of almost any other luxury th RELIGIT-PHILOSOPHICAL JOURNAL.

GUILDHALL, VF.-Lucius Haskel take this opportunity to say that I lik and hold it worthy of doing great good losophy and all list teachings are good.

LEXINGTON, KY.—A. G. Wild write sgain, do not stop the paper, for it is all tius bread we get in this out-of the way cept a large loaf now and then like Brot back, whom we expect to speak to us sed during the winter.

JORDAN, ONT. C. W.

May you losg prosper,

ERIS, Pl.-D. P. Kayes writed—I send you greating for the New Year. May the work in greating for the New Year. May the work in happiness by many promote your happiness by the property of the foundation of t

coming.

LAKE MILLS, WISCONSIN.

writes.—I have now read your
interesting paper for three moni
result is that I want it longer, for
paper that can be read and re-retime, with much interest and pro-

AROOL 4, IOWA —Mrs. A. A. Davis You will find three dollars inclosed for of the dear Journal. I can not do with

BEAVER DAM, Wis.—J. Gould writes all my heart I most devoutly wish you as a Happy New Year. Find two dollars inc be placed to my credit. You may count a a life lease of your superb paper.

a life lease of your supers your lines.
WINDSOR, OAL — Eleanor Linds
Now, Mr. Jones, I commenced this aryou for the liberal, anti aristocratic,
conscientions spirit of your paper, and
least, for its advocacy of womon's rially, socially and morally. Just so is
the noble principle it does at press

LITTLE SIOUX, IOWA...
m now sixty three; have spiritual philosophy nowarata a mean to take it as long as f

PLUM HOLLOW, 10

DALLES CITY, ILL.—Erastes S Please find inclosed one dollar en keep the good old paper coming, the 8th inst.

Original Essays.

Fritten for the Religio-Philos BOMNAMBULISM.

Parther Instructions—Coses Betsiled and How Cures are Effected in Persons while in a Somnambulic State.

BROTHER JONES:—As some of your correspondents desire me to give them "more light upon my method of inducing the somnambulic condition." I can only say that I have withheld nothing that could be expressed upon paper in regard to it; and possess nothing special outside of the tast my experier co has given me, and which they should slee as freely have, if it were peasible to communicate it. With the view of aiding them, I send the following cases, further to illustrate the manner of inducing the state, and of curing diveases while in that condition. Mrs. A., aged 44 years, gave me the following history of her case:

About the middle of last January she took a violent cold, which settled in her head and leit car, where, sitter severe as firring, an abcess formed and opened inside of the ear, and is still discharging from that organ. See also stated that she had tuffered intensely ever since with pain in head and ear, and was almost distractly in the condition of the case. The state of the case is not always to the left, tyelrow, and extending in a circuit interior line point to the edic that the had been recommended, and was under regular medical treatment for the last six months, without receiving any benefit. The flushed countenance and the feverish indications presented upon my visit, proclaimed it high time that something was done for her, or serious consequences would ensue. Under the circumstances I proposed somnambulism, which being assented to, she was asked where she would like to go, if it was possible that she could do so, even in thought. She replied: "To Harrisburg." "Then close your eyes at once, and east your mind there said i, "and see whom you can find; carry your mind itset the headen's was gone, and that she felt as well as ever. Upon being requested to make a resolution that she would it linested upon her making a positive resolution, which she then said frasher doublingly, that she would it linested upon her making a positive resolution, which she then said from her head and ear gone. She then,

rom all aches. Upon visiting her two days after, I found that he had a slight teturn of heads-he, but it was it a different character, and caused by uncleasant surroundings and worrying. Upon enering the state again, however, she was at one clieved, and if her surroundings and the natural irritability of her character do not prevent it, he will soon be master of her conditions.

tering the state again, however, she was at once relieved, and if her surroundings and the natural irritability of her character do not prevent it, she will soon be master of her condition.

Case 2, Miss M. had sprained her ankie 2; severely that she could not walk without suffering the most acute pain. Upon entering the condition under the same instructions, she was in like manner benefitted, and awoke perfectly relieved, and immediately walked the floor win impunity, and without the least pain. Cure permanes.

Case 3. About three months ago, as Miss H, was being treated for hip disease (now entirely well), I observed guite a number of large warts upon her hands,—and as I did so, the idea occurred to me, and I mentally asked myself the question, viz: "What effect would her mind have upon the warts if she willed them to go away while in the somnambulic condition:" I felt that there was an increduous smile unon my countenance, at the very idea that any effect would result from it; but, as a trial could do no possible harm, I requested her to place her mind apon the warts, and resolve that they shoul go away. She did so, and the circumstance was forgotten by me until her last sitting (eight or tan weeks alterward), when some one who was present when the resolution was made, will ge (eight or tan weeks alterward), when some one who was present when the resolution was religious till tock the unitary disappeared, leaving the skin where they had bon, whiter and more delicate looking than the rest, but not a verige of the warts themselves remained. I could scarcely believe my own vision, as I idt certain that no such effect would follow her resolution; but the fact could not be questioned, and Mr. David S. Fuller, of Davenport, Iowa, who was present when the resolution was made, will be as much astonished at the result as myself, when he learns the facts in the case.

This result, now, to my mind, fully accounts for the disappearance of warts, tum rs, etc., by the various ways employed by those useful, though often di

mittence.

mittence, and not by any outheast things being true, how little do we yet
w of the mind's full power! Should we not,
store, clast saide all imaginary theories, in
jid to it, and ald in the great work of the
d's true study, of which we now but hold
heading strings.
he above come.

g strings.

g strings.

the sease, like hundreds of others of a string, prove the fallecy of the "Adimal," theory,—specially as I make no is no will person,—and simply instruct lose their rayer,—and simply instruct lose their rayer, and to cast their minds y to different places, etc., where they unted, or have a desire to go, even in

no such thing as space, and time is always the present. This being the case, persons, praces and thing; are brought into close pr. x mity, and the mitch when in a a mnamballe condition, knows no distance, sees no obstruction, and fee's no barrier,—onequently everything is here (acar by) to be seen, searned, felt, etc.,—requiring no connecting link—no nervous or "Acimal Magnetic" duid to see learn, or know the past, existing, or future events, conditions, or circumstances,—all are at once recognized by the various faculties capable of such recognition, and a foreknowledge of future events is thus often obtained long better they come to pass, and can be observed by sommambulusts as well as by spirits. The capability, however, of doing so, perfectly or not, depends upon the particulation of the subject is in the condition, in the other case. The difference in looking with the natural

limited as to distance, and is entirely obstructed by the intervention of opaque bodies, but we can see obj cis at a distance verying from one to forty miles; as also we can see the saw, moon, and stars at much greater distances, but the size of everything is diminished according to their distance, still we see them without any other influences or communicating link, than our own will to do a.

The same is the case with the somnambulist, with this difference, however, that their view is unlimited, obstructed by no barrier, and equal to their will, which is 'tcarcely inferior to that of spirits, and cannot. (when they know their power) be controlled by any known influence—much less by in.aginary ones.

Their powers, therefore, being similar to those of spirits, and both being subject to the same laws, they always see, hear, feel and act in accordance with their na'ures,—the opinions of magnetiz: sa' and kindred spirits to the contrary notwithstanding.

With the view of still further illustrating the art of inducing somnambulien, I will remark that many persons who (while sitting with the view of entering the condition) are asked whether they can make those they see do anything they please, or direct if offerent from what they see anything, reply, "Yes, I magnes I see all as I did bifore;" but upon saking them whether they can make those they see do anything they please, or direct in what they repeated in until they become interested in what they see, or longellulness enauge, the state will be perfectly entered.

The difference between imagining and true clairvoyance, therefore, is, that when they also conditions at pleasure, but when clairvoyant they cannot.

The idea that they are longining prevents many persons from entering the condition quickary, it will interfere with their success, aliany because their incredibility provents conditioned, which is essential to our doing any thing.

I would have also remarked, in connection with what I have said in regard to the curing of the first upon the unique of the din

Fraternally,
WM. B. FAHNESTOCK.

Written for the Religio-Philosophic ANIMAL MAGNETISM.

By Samuel Underhill, M. D.

By Samuel Vederhill, M. D.

There is an sura or fluid generated mainly by a glandular action of the brain, off of the blood, as I have stated in my book, by which the operator produces the somnambulic state, and heals the sick, and by which his will commands his voluntary motions and invigorates his system. The clairvoyant sees by it, as the eye does by light. I have proved it. Sunderland denies it in his book, and then affirms it. Fahnestock denies it, and adduces Dr. Hare as proof, and Hare affirms it. The first comfillite in Paris said they did not find proof of it, after a short, partial and prejudiced look at it. This was in 1781. In 1825, another was appointed, who investigated the matter and found it rue in all its claims. Fahnestock iffirms that to somnambulists and spirits there is no space, every thing is in the same place. He says that no person, not in a somnambulic condition can impress one that is in the somnambulic condition. What am I to think of this, when I know by hundreds of experiments the contrary? And if he will reflect a moment, he will remember that the normal operator, who is en resport with them, can impress them. The other about space, has facts leaning that way, and many thousands leaning the other way.

fluence or with another. The following with another. The following the table of the magnetic sleep. Next to these range smiths and engineers; then timera—index who handle metals get mineral magnet who had been supported by the metals of the metals

Letter from Sada Balley.

Letter from Sada Bailey.

MR. Epiton;—I feel like taking my pen and writing my thoughts as they spontaneously five. I prenume my letters will be can posed of sarage of miceliansous subjects, and may be so disorderly as to be consigned to the waste bastet as a heterogeneous mass of rubblah. Be that as it may, it is a pleasure for me to send my note to the Jeuaniz. Would that it were in my power, to do more to aid its wide apread neefunes.

The paper has become an indispensable requisite of my household,—each week i greet its coming with the deep and pure pleasure that I would welcome a true, tried and loving friend who was not only good and wise, but so very beautiful that I could, gaze with rapturous delight upon the radiant lare,—for the face of our Jounnar is indeed beautiful.

fol.

I never weary in ghing upon its frontispiece, which is a grand and glorious desige, embracing enablems gathered from the golden mines of thought and the onward research of art, science and literators; and these its motto, "Trath wears no mask, bows at no human shries, seeks neither place nor applause: she only sake a hearing."

Oh! dear readers of our beloved paper, tellow laborers, one and all, let us examine well the status of each individual selfhood and see how far unward

laborers, one and all, let us examine welf the status of each individual selfhood and see how far upward and onward we have yet to progress ere we reach the practicality of this brave, true, pure, free and truthful precupe. "The progress of the process of

more charitable sowers on.
ityo f.wowen.
God bless all true and noble men who with pure
designs for woman's good, are friends in need and
in deed. But why are women uncharitable toward
Not hecause women are less

more charitable toward our sex than the general-litye (swows at the sex and noble men who with pure designs for woman's good, are friends in need and in deed. But why are women uncharitable toward their sister woman? Not because women are less that their sister woman? Not because women are less to fire as man, the bas not the privileges socially that man has, and she fears to speak and act freely. Oh! I know woman's soul is all kindness, love and charity toward her own sex, when she does not allow the outward forms and cold edvilities of society to creat the divisity within her.

Determine the divisity within her.

Determine the statement of the sex and the

ieddie, than for a reason.

But I pray for them to become nobler and better,
and that good angels may impress their minds with
houghts of justice, charity and truth, that they
nay begin so to live that in time they may enter
be kingdom of heaven. Yes; let us weare the
namel of charity, while at the same time we
ravely and fearlessly promulgate unpopular

for a fresh baption of his humanitarian spirit.

Kery good work requires the co-operation of many good work requires the co-operation of many for the series of the series of the series of the good, let us gird on our armor of truth, and, ever scinated by principle, let us go forth willing to suffer persocution for the love we bear bumanity.

Let us then, be up and doing. With a heart for any fate;

Sill achieving, still pursuing,
Learn to labor and to wait."

Let Porte, Ind.

CALIFORNIA.

BRITHER JONES:—I have sent by express to post office order for eighteen dollars to pay for copy of the paper for two years, and one cop one year, aircady sent, also one copy sent to

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Letter from D. W. Hall.

About he first of November, there appeared in the Present Age, an article from the pen of Rev. W. F. Jamisson, in review of one I had written concerning the manifestations in the presence of Mrs. Ferris. In this article the readers were told that I had only been born

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Now, Bro. Jamleson, may say has is a humbug.

A Woman's Bights Convention will meet in Columbia, the capital of South Carolina, on Wednesday, the 6th of February. Mary War-ran is the moving spirit. The Woman's Bights came is awakening considerable interest in the

Voices from the Zeople.

SUSANVILLE, OAL.—H. L. Borreits writes—make this proposition to my stighbors, that hey will make a selection two year patched in a constant of books are a selection two year patched in the constant of the c

MONRUE, MER.—P. 8. Gook writes—He for Honrues at spiritualists wishing a home under the Homesteed Act of Congress can find in this county some of the best chances, to locate in a body, that has been opened for settlement in any country. We have the best of farming an I grass lands, plenty of timbor, good water, and a healthy diesact, with timbor, good water, and a healthy diesact, with I was a set of the set of the set of the set of the try. The settlement should be made or lands lo-cated, as early in the apring as positive. All "sure enough" settlers wishing turther information, may address me, with return postage.

Gallessuag, Mice.—D. C. P. Mysell and tamily could not spare paper for one week. You may ever trial subscrib.rs.

your trial saberth.rs.

FAR silk@fOV, Misk.—8 Jostine send you the names of two trial subtree months, hoping that every old will do the rame. It will only coat them and the result would be to treble the of the paper.

JORDAN, ONT. C. W.—J. Mattock take pleasure to say that your paper many more here than sub-cribers, and is preciated.

preciated.

OAK MILLS, KANSAR-W. J. Olipha
I have been a member of an orthodox over twenty five years, and consequently,
ion of the JOUENAL on first acquantance
is regard to its value; but a further acq
has changed that opinion, and I now is
treasure and a welcome weekly visitor,
with rich food, encouraging as upwar
ward to the beautiful beyond.

OLAYVILLE, N.Y.—Joseph P. Smith wn I will not ear God bless the Journal, but bless it correctives, by paying for it, as Gathing for us that we are capable of de correctives. If we do wrong, the blood of ten and Jesus Christe will not assee us from the result of cause and cffect—we individual smiler.

DENVER, COL —O. Recoks writes.—Please inclosed the three dollars requisite to change little yellow coweed maltior on my paper it Jan. 5th, 1871, to Jan. 5th, 1872, for I had ri be deprived of shout any other laxury than Rattory-Philosophical Journal.

GUILDHALL, VI.-Lucius Haskell take this opportunity to say that I like and hold it worthy of doing great good. lotophy and all its trachings are good.

LEXINGTON, KY.—A. G. Wild writes sgain, do not stop the paper, for it is all it unlibrated we get in this out-of the way tech slarge loss now and then like Broth back, whom we expect to speak to us sed during the winter.

JORDAN, ONE C. W.—Wm. B Goold -As for the paper, it drives the mind to t itself, and for my part I would feel lost wit May you long prosper.

ERIE, PA.-D P. Kayne

LAKE MILL'S, WISCONSIN.-6
writes,-I have now read your veninteresting paper for three months

JAMESTOWN, OHIO —S. H. Smith w Several of your papers have been grain sent me. I have no need for each reading, to do it want to see smother copy of that paper my family. Have had a countest wirm the beauty, and that the end of the each of the thing of that the end of the end of the thing of the thing the end of the end of the thing of the trailess.

BEAVER DAM, WIS.—J. Gonid writer all my heart I most devoutly wish you as a Happy New Year. Find two dollars inc

L.

LITTLE SIOUX, IOWA.—L. Bessett wr.

m now sixty three; have been a believer
spiritual philosophy upwards of twenty
save taken the JOURNAL a number of year
mean to take it as long as I am able to pa

-We have the co

DALLIS CITY, ILL.—Erestee)
Please find inclosed one dollar as
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IMMORTELLES

fir W. D Relebner.

BROTHER JONES:—The following b i.f nar-rative is based upon fict; individual names only being fictitious.

only being fictitious.

HIME.

Leida May, deprived by death of a tender mother's guidirg care, yet too young, perhape, to appreciate oil a mother's w.rth, and fully orphaned by the loss of he rather at the late frairiedal strife, yet found a kindly provision in the sympathy and protection, during her earlier years, of a moderately will took unce.

Lieford May was by no means wealthy, though slowly and surely rising into a lucrative medical practice—a physici in of the lib eral school, naturally ser sible, progressive, and reformatory in his tendercies. This modest little home at Vineland, to which he and his amisble wife Helen welcomed the orohan Leida as their own child, was a casy, Elea like retreat, situated just on the edge of that thriving and pleasant place; but it in seat and substantial style, near the centre of his cree lot of ground. In the rear, as well cultivated vegetable garden, with here and there a tree of some choice fruit, while on either side of the house, Flora in all her variegated charms of fragrance and his, boomed in most asteful invariance; and in france, and here the control of the control of the control of the house, flora in a carriy orphan, the simple, guileless Leida led a happy, routel life, under the kind and gentle training of her amisole sunt and careful uncle. Flowers were her faccination, and much of her time was given to their culture, and of the humming blad's glittering wing, and her sheeke, etc., which hed directly to this simple and shappy, routel life, under the kind and gentle training of her amisole and rate culture, and of the humming blad's glittering wing, and her sheekes, etc., which hed directly to this imple and happy, noted with the shimmer of the humming blad's glittering wing, and her sheekes these with child and from tree to ree, would eem to what he and from tree to ree, would eem to what he was happly singing, the songetter of the near grove, in their mellow warble and trill, as they fitted row vine to shrub, and from tree to tree, would eem to vio with th

sem to vis with the sweet, merry music of her voice.

Unblest with children, the home of Linford and Helen May coatained in the blithesome, guileless Loida, a well spring of pleasure; and of was the tedium of the Industrious physician's life lightened of intigue, and much of his care, by the melody of the orphan's well cultivated voice, in accompaniment with some favorite and charming piece of music on the cottage organ. Nor was Leida's aweeness contage organ. Nor was Leida's aweeness contage organ the flower limits of her Eden home, but at the liberal meetings which her uncleand sunt attended in the village, was her welcome and charming voice heard in the singing exercises. Leida May was much beloved far and near by all who knew her.

On a hot day in July, and in mid-afternoon, and May, as was her usual wont, was busying raself among her garden fi wers. Ceasing a coment from her employment, she stood in the ade of a near tree to admire them and inhale of tresh air, when, raising her eyes, he saw at distarce a cloud of dust, spreading and sweep-

do of a near two fresh and severy and the severy severy and the severy s

proxining and bearing the wounded man to-dritheir residence.

As they reached the gate, the doctor, return-grom the village met and welcomed them.
onveying the tolyared man into his effice, ad-ning his residence, he busied himself in af-ding all the reli f within his ability and ixill.
His wounds dressed and restoratives adminis-ted, Randal Ellis irquired anxiously for his fer. At this moment, Leida, assisting her un-vin his labor of love, entered.

His wounds cressed and restoratives admistered, Randal Ellis iquired anxiously for his sister. At this moment, Leida, assisting her unclein his labor of love, entered.

"My dear Isabel, are you much huri? Ob, I feared you were killed—"
He stopped short as he locked up and saw, instead of his charming Irabel, wounded and hurt, the beautiful vision before him of Leida May. With all his pain, there seemed a feeling of pleasure and admiration, in his gaze, and dropping his cives, he closed them in a partial swoon of transport; when he opened them again, Leida had withdrawn, and bending over with anxious kolleitation stood. Isabel, but alightly hurt, though vary pale.

Randal's anxiety for Isabel seemed now to have passed, and in a many mood he in quired: "My horse, has be been caught, and is he uninjured? The carriage, I expect though, is a total wreck."

jured? The carriage, I expect though, is a total wreck."

The Doctor assured him the latter opinion was correct, and that his spirited borne had been overheated some miles away, bearing eaverly a cratch, and was now in safe and comfortable quarters at the only hotel in the village.

Randal smiled faintly, with something like estidaction, art d, turning to Isabel, begged the privilege of remaining a short season alone where he was, while she hastened on by rad, to reasoure her anxious mother that all was well, and that he would follow in a lew days.

Randal Ellis improved in health rapidly under the assiduous care of Doctor May, and early the next day after the accident, was out making observations of his new and inviting quarters, and admiring with Leida May the beautiful flowers and surrounding comes.

imiring with Leida May the Deanston and Surrounding scores.

It is surrounding scores.

It is the luxury and wealthy oue of a lip list, and passessed of an elaga-1 education, a slinkle and winning address. Randa Ellis ras well calculated to win upon the unsophistoned and senoptible nature of the guildless add May. He was charmed by her artiesses, and the was captivated by his fund of advanture, progress, and with a specious and uniture, progress, and with the specious and rill and manners, his sparking and fascing owners.

not to be indicus, as it is said that in the of ancient. Eden the admirts and in serpent had been univared, so within den-like bower of the conditing Leidal, a serpent had been hunsandy warmed in. It unyratelysty, turned and stung the that nursed it. But we auticlosite.

itslessow, that is soft, feathery fi-falles,—covered, as with a mani-flower of the poor, the laxur-able homes of the rich: the lo-alid crime and the palace of g

of Pebruary appared almost as bilithe as Spring.
A balmy rain descended, and the wide carbahroud of "beautiful anow" was dissolved and
drawn by the wafin rays of the sun, up into the
clouds again in a dewy m's" the sun, up into the
clouds again in a dewy m's" the sun, up into the
clouds again in a dewy m's" the sun, up into the
clouds again in a dewy m's" the sun, up into the
into Philadelphi. With all the vicious under current of vice in its midst, our neighbor is fast at
taking the sobriquest of the "city" is thurches."
In one of those churches there is a religious
rev'n. I progression, whe hot for meaneric excitement and grotesque enthusiasm, surpassess, perhaps, any thing of the kind ever enacted there.
Forty penitents and more have been counted,
kneeling round the sitar at one time. The loud
appeals and noisy exhortasions, and songs of invitatire, mingling with the ismentations of conviction,—sobs and yells of prayer form a scene
of disorder, wierd and strange to a reas using
mind.

mind.

It was no' of this church, however, but one of the more fashionable that Rundai Ellis was a regular attendant, and his parents, exceptler in their morals, prominent members. And Lidde happy voice also, was frequently beard with pleasure in the cultured chuir. But also! that all too soon, this confiding child of nature by eame the deceived victim of Rundai Evis' perfect.

came the deceived victim of R indal E lis' perfidy.

True, it was a bright Sabbath day, when with others we pused, with bated breath and mullish tread into the silen', yet speaking presence of the early and beautiful dead. A bride, a mother, T corpus, express the melancholy revealment of the changing enochs in the sad conclusion of a life begun so happy, promising and pure. Yes, it was no idle fiction. She trusted ber honor in his keeping, and when, at length, he consented riluctantly to give her a certificate of marriage, it was but a few hours subsequently that poor Leida was suffering, within sound of the shouts and i yous halleluj she of the religious revival—all the pangs of premature maternity, and but a tew hours later the morning aun shone o'er the, young mother, a corpe,

all the panes of premature maternity, and but as lew hours late the morning sur shome o'er the young mother, a corpse.

Sad, sadly with others we gazed on the set features of that pale face,—once so radient with the vivacious glow of life, and beautiful with happy health; these deep hown eyes once so sparkling and bright, with the magnetic charmod-love, now closed and dim. And then we looked on the large Christian cross of many and beautiful favers, which q lite covered her form within the rich, though modest codin. It was a beautiful flower, because the party flower,—how expressive of a life, so pure. Near the centre of the cross, prominent over all, was a single, though sufficient representative of that rare and beautiful flower, the "ross of Sharon." So exquisite is a shape, fragrate: and but, and of the resurrection, according to the Eastern legend, so very expressive. And over all, a small wreath of the ever green and fresh "immortelica." From these our spirit sought again the speaking face of Lida May. And sympathetic emotions of a faithful hope, thrilled our being with the sangle music of: "I am the resurrection and the life."

O, death, where is the sting."

Leida still lives within the charmed circle of happler Else howers, and of returns to friends, her smilling how enwreathed with b'ooming beautiful flowers.

PEOPLE'S FREE CONFERENCE OF-WASHINGTON D C.

To the People of the Cutted States.

After mature deliberation on the subject, we have determined to inaugurate a movement, the purpose of which is to secure a more perfect guarantee of the rights of individual connectees; to he styled the NATIONAL LIBERAL MOVEMENT, the aims and ends of which movement, are herewith set forth rand we earnestly invite the cooperation and organizable elots of all, lovers of religions liberty of every when, who feel the necessity of guarding tis roof the most ascred rights of man, it invision. For the furthersace of this continues the first part of the above many the stemplened, unstill a thoroughly organized sentiment shall be established against all sections in all parts of the subject of religion inconsistent with our purpose.

We sim at the overthrow of no religion, or

solution tengon incommence with our pro-We alm at the overthrow of no religion, or religious systems or belief; but we seek a uni-verse that the state of the seek as uni-tered that the seek as the seek as the Our object is simply to make this, the United States of America'in reality, what it professes to be, viz. A LAND or REGUSION. The States of Samerica'in reality, what it professes to be, viz. A LAND or REGUSION SERVICE.

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2ad. That the trus spirit of the politics i insituations of this country, as set forth in the
theoretic politics of the politics of the
terms of the politics of the case of the constitutions of the politics of the case of the constitutight, as against any legal discrimination between religious beliefs, or any authoritative
enunciations thereon; and further; that the
letter of the fundamental law expressly declares
for this liberty and protection.

3cd. That we sak no more than is provided
for in the aforesald law, as touching this subject, when that law shall be justly interpreted
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A SEARCH AFTER GOD.

re any Work in Nature or Art that not Point Significantly to Indi-alized Man as its Anthor?

NUMBER TWENTY SEVEN,

At the witting of this it is night. The cold pinching winds of win'er bring sorrow to many a family. In this room, ornamented with choice paintings from the hands of Mrs. Blair, N. B. Star, Addie L. Bullou, and others, we feel that: we are realy midway be ween the material and spiritual worlds, and the influence that falls upon us, reminds us of the fac', that while we are surrounded, with all the comforts of life, and feel like congratulating ourself on the happy state of aff. ign, there are thousands of others in this city, who, suff ring the pangs of hunger, pinched with cold, and riff cled with disease, stand ready to "curse God and die." Then this night, as there sweeps over our spiritual senses stand ready to "curse God and die." Then this inglet, as there sweeps over our spiritual senses the widow's mean, the orphan's sigh, and the walls and anguish of the sill etcd, we sit down to hold communion with our spirit friend. Ever true to us, ever at our side to respond to

to hold communion with our spirit of hold communion with our specific between the us, ever at our side to respond to any necessity that may arise, we esteem him beyond price.

In the discussion of this subject, we have endeswored to render our pathway plain, and so sustain our position that the canual reader would acknowledge; the truth thereof.

In our previous article, we assumed the position that man, and not God, was connected with the organization of matter into worlds and systems of worlds, and on this we desire to claborate still further. A large portion of mankind attribute the creation of this earth and other planets to an infinite, omnipotent, omniscient God. They have no foundation whatever upon which to predicate such a position. As will assert that God made the works represented by the ancient ruins of Peru and Mexico, as to say that he made this earth and the stars that adorn the firmament.

that he made this earth and the stars that adorn the firmament.

The Indians who first saw the ships of Columbus, thought they were made by a God. They could ride queenlike on the ccean, defing the mountain waves, driving storms and fierce winds, and they seemed to move by some unseen force, and the ignorant Indians came to the conclusion that, of course, none but a God could have made them. A portion of the human family as they gluncat the beautiful mechanism of our planetary system, seeing the order and harmony of arrangements there, are ready to ejuculate, none but a God could have formed them, designated their orbity, and calculated the time of their revolutions! None but God could have done that! Like the poor illiterate Indian, they can not see man connected therewith, heave, they come to the conclusion that God must have made them. Ignorance can not see far, but reason can sear into the regions of space millious of miles. Look at that conset with, its long train of translucent light, moving through the regions of space, with terrific speed, and holding converse withwords far beyond the ken of mortal vision. It toeches the rings of Saturn, firsks its tall in the lap of Jupiter, smiles serenely at Ceres, then, perhaps, alled with emotions of delight at the grandeur of creation, shoots off into the regions of space, like a bold ploneer? Will you speak of the comet is the Indian did of the whips of Columbus, and any that God made it, and is preparing it for a world for the reception of man? You say that the comet is in the fields of space. True. Were not the ships of Columbus as well? The comet, wandering among the murky stars, and holding converse with distant worlds, is no more in the regions of space, than we. When once seen by man, it can s, is no more in the regions of space. When once seen by man, it can

never thereafter escape his notice. The eye of science, brilliantly illuminated and divinely inspired, rises in grandeur, and amidst the symbols of science; its logsvithms, tangensts and cottangents, he can map out the course of that comet for a million of years. But the Bole says that God's ways are past our ways, hence, if God was cuntrolling this conet, its movements would be sufficily by spond the comprehension of man. But man, standing on this little earth, a mere speck in the octan of space, can solve many problems of creation 1 Jupiter, we know the time of your revolution around the sun. Venus, we know your diameter. Mars, we know exactly the amount of heat you receive from the sun. Uranus, we are fully acquainted with the nature of those rings that deck your szure skies. Jupiter, we have seen your satellites, and by their means, demonstrated that light is eight minutes coming from the sun. Sun, we know that you turn on your axis,—indood, there is not hiding in the beavens that is concealed from man. Pany, insignificant man on earth, with his slate and pencil, saw that certain planets were subject to peculiar perturbations which could not be accounted for on any other hypothesis than caused by a planet of a given size, and the place where That planet should be, was pointed out, and Lord Rosse's magnificent telescope brought it to light. Man here is not idle. If puny man understands the motiors of a cause, can follow it in its orbit, why not the higher order of intelligencies varied him a little in knowledge, and make one? He understands their, can follow it in its orbit, why not the higher order of intelligencies varied him a little in knowledge, and make one? He understands their, motion, the times of their revolutions, the character of their seasons, and mut his knowledge be confined to understanding their peculiarities? Knowledge is power, and its beautifully illustrated in the regions of space. What iman make a planet! launch into the rajons of space a commit or organiza system of worlds for the unfo

ponnerous waces move and the train g es beiching along!

An ignorant Icelander would think that man a God, who could see four rings around Saturn; but science with a few concave and convex mirrors, discerns them at a glance. The ignorant Bushman would call that man a fool, who should assert that the earth is gradually ackeping its motion in its orbit at the rate of ten accounts every 100 years.

ening its motion in its orbit at the rate of ten seconds every 100 years.

Men, "bat can't he do? What don't he do? Where is your God that does anything outside of individualized man?". Now, man does every thirg on the surface of the earth, and independent of God. We will give Fülton credit for applying steam to navigation,—not God; to Morse the inyenition of the magnetic telegraph,—not some infinite being; to the spirits who assist us in response to a prayer,—and not an ompresent person who, if he exists at all, from the very nature of things, is not only deaf and dumb, but idiotic.

Man I his intellect how towerine; his mission

nature of things, is not only deaf and dumb, but idiotic.

Minn! his intellect how towering! his mission now transcendentally graind! and his ideas how beautifully unfolded! Before the colorsal grandeur of the stately form of the wise sage of the spirit word, we stand in reverential awe, and in our ardent enthusiasm, we almost exclaim that we have sound God. His silvery locks, his long, flowing beard, his eye, beaming with a piercing brilliancy, his majestic mien, and withal his modesty, and purity,—ob, shall we, when come of ages shall have pussed away, he allowed to stand by his sile, and grasp with our mind the "Soul of things," as he does!—

The "gates of heaven are slay," and through

the "Sul of things," as he does! —

The "gates of heaven are sjar," and through them comes aflood of light, and our soul seems grandly illuminated with a light given! The "Areans of Nature" almost appalls us! The ponderous wheels of creation as they roll along at the bidding of that wise sage, startle us, and we shrink within ourself as we behold our own insignificance. Oh, the fields of space! Man shall trawrase them as he does the surface of the earth! On ethereal currents moving like a mighty river, and surging with pulsating billows, he shall pass along, like the walf on the wings of the wind. The fields of space are his; the wide spread universe belongs to him,—to individualized intelligences, and the throbbing worlds above preclaim the grandeur and greatness of their mind.

Then, struggling mortal of earth, cramped

worlds above precisim the granceur and greatness of their mind.

Then, struggling mortal of earth, cramped with poverty, pluched with c.ld, and suffering the pangs of hunger, look upward—the light is breaking, breaking! and for you there is a glorious future. Lowly now, you shall be elevated there; haughty arrogant, proud now, you shall be humbled there; Poisoned with licentiousness here, rotten to the core, you shall go through the chemical laboratory of experience, until purified there. Toll for humanity; elevate the mind; parily the thoughts; labor that others may be elevated; devote your life to the service of those below you, and we do say that great shall be your reward.

To se converse.

When you remit money for the JOURNAL tate distinctly whether it is for a new subscription, or to renes an old subscription.

PARKERS will de well to read our adverti

Professor McQueen, The Imposter.

8. S Jones, ED Journal, —Dear Sir:—
I enclose you the circular of "Prof.". McQueen. I am desirous of obtaining a hatory of the man, and am informed that you can, I robably, give the desired information.
Can you tell me anything about "The Spirit's Creed," from which he claims to quote? His great effort here, seems to be to show that Spiritualists are free-lovers, infidels, and bad people generally. There are, no Spiritualists here, but he has opened an agitation of the subject that may open the way. Please let me know all you can of his history, and oblige.

Yours truly, Yours truly,

E. H. CAPRON.

P. H. CAPRON.

Williamsport, P.a., Jan. 21.

"Startling Revelations !! By a reformed Ltddel and Spiritualist! Professor McQueen, who has been given the title of "Bunderboh!, will lecture in the Trinity Chapel, on Bennett street, this evening and to morrow. evening. January 30th and 31st, 1871, at 7: 39, and will show how he became a Spiritualist.

Fathers, Mothers, Sisters and Brothers, you are positively interested. The Professor was five years behind the curtain, and comes well recommended as the right man in the right place.

recommended as the right man in the right place.

Do not fall to attend the Lecture to-night Admission, Free.
On to morrow (Tuesday) evening. Dark Circles' exposed, and all so-called Meditums' challenged!
He exposed, Trace Speaking, Rapping, Writing, the Healing Art, 6, irit Hunds, Light, the Reading of Sealed Livers, Unknown Tongues, Bell Chimbre, the Griving of Names of the Departed, how Madhums' are Carled Over the Heating of P. risons in Dark Corners, etc. He will show how to get communications from Horses, Dogs, Cats and Saw Legs, in Circles, on the same principles that 'Meditums' do from human ripities departed,—howing the fallary of this monstrous delusion.

Admission 32 cts. Tuesday evening, for bonefit of Church.

REPLY.—" Professor McQueen" is a graduate of the Penitentiary, at Jarkson, Michigan. He is a convicted felon, and that is all there is of the title, "Professor," which he las assumed,

of the title, "Professor, which he is a session, and by which he is known and puffed by the black coated gentry—Doctors of D. vinity, and their devotees.

He is a most vile impostor, to whom churches are opened, to traduce angels and men who are promulgating to the world, good news and glad tidings to every human soul.

This vile impostor opened his car. er along with W. F. Jamieson, in Michigan, as mediums, very soon after McQ teen got out of the State Prison. He was soon cetected as an impostor, and denounced as such by Spiritualists. He and Jamieson both, have been united in their clibris to break down every medium for physical manifestations (ver since.

Jamieson has Jone his best to accomplish that object before Spiritual meetings, and through the columns of secular and Spiritual newspapers. McQueen is doing the same in the churches. One is acting as a missionary among Spiritualists, the other as a "Professor" among churches and all opposers to Spiritualism.

This M. Queen had the impulence, some time since, to write us, begging to be recognized in the ranks of Spiritualists, claiming that he had fully reformed—asserteng that he had done with his professed expects of meetimes, and stating that he knew that Spiritualism was true. We skylised him that until he, by good works, breught forth fruir, meet-for repentance, the columns of the Journal would not be open to him. Since that time, he has been just where he belongs,—in the close embrace of crhodox ministers, and other opposers of Spiritualism. He is performing his work in a way. He opens the sucred done—a point gried. He sgitstes thought. This awakens a spirit of ir quiry among opposers, and induces Spiritualism. He is performing his work in a way. He opens the sucred done the spirit of inquiry which is thus elicited, results in the circulation of books and newspapers, by means of which the world is enlightened.

Indeed, we are inclined to believe that all things work together for good. The most loathsome and repulsive things in the animal creation crist

tion exist because conditions are fitted for them to exist. Even so the most corrupt men and women appear as conditions develop them, and they are true to themselves.

Poor McQueen! Let him forget, it he can, that he was miserable convict in the Michigan State Prison. Aye, more; by all means let him have the close embrace of orthodox ministers, and all opposers of Spiritualism. They will exercise acts of kindness fawards him, and by and by he will repent of his opposition to augel ministry, and come to a knowledge that honor, integrity, and come to a knowledge that honor, integrity, and truthfulness are the characteristics of true manhood.

Spiritualists have no creed. The charges brought against Spiritualists are not new; they are but the same fitthy charges that but a few years ago were hurled against the Methodists,—and not only against the Methodists, but against every act in Christendom during their early history.

The legitimate question is this, Is spirit com-

history.

The legitimate question is this, Is spirit communion with mortals true? If so, the question is settled, be the believer a black or white man, an honest man or a knave, a moral or an immoral person. Neither a man's belief, color nor morals change a great truth.

We welcome again to our city the distinguished analytical healer, Dr. Dake, whose advertisement appears in another column.
His career in the West has been brilliant. The
Doctor is now located at 548 Wabash Ave.
Read the handsome tribute paid Dr. Dake, in
another column. He has ever been true and
faithful to his immortal guides, and is now reaping the reward of his justiy-carned reputation.

Very Careless!

Some one writes from L grange, Iows, as we learn from the post-mark on the envelope, sending \$1.50 for small books, but gives neither P. O. saddress nor name of writer.

We swait further instructions.

March of Progress.

in Extract from the Banner of Light by Cephas B. Lynn. - A Just Tribute to the Worthy Healer.

An Extract from the Banner of Light, by Cephas B.
Lynn.—A Just Tribute to the Worthy Hasler.

Who is deing so much for humanity, by alk visiting the sufferings of the sick and restoring them to health. Oh, how delightful it is to meet souls all aglow with reverence for the excited spirits of the heavenly world; souls appreciating the inflax of power from the heavens, that we are feeling in this day of ours; souls rull of enthreism the person of the single souls appreciating the inflax of power from the heavens, that we are feeling in this day of ours; souls rull of enthreism the person of the angels? Such a man is Dr. Dake.

"How we rejoice to find young people coming into the divine light of Spiritualism! Brother Dake is young. He is an educated physician. The spirit-power came to him only a few Passes, O. Obelont to the call, he has gone forth. Success has crowned his efforts, and the power is increasing all the time. Pavored with his society a few days, we took cocasion to ascertain a lew facts relative to his mode of practice.

"People will go to-rifeenes. Some think that, because Orthoday is a stipendious humbug, therefore religion is a sham. Some think that, because objected physicians will follow the law of the schools in every instance, and sometimes kill their patients, therefore there is no reason in the use of medicines under any circumstance. Some think that, because he spirits can influence uneducated persons to speak and write in a learned manner, therefore education is not needed by medis. Indeed, a few have gone so far as to effirm that the less a person knows, the better medium he makes.

"Now, the progressive speaker strives to blend the beauties of intellect and culture with the blassid excitation of inspiration; and the progressive physician or healt enteriors competent to ranch all cases. This is a fact. Dr. Dake credits at the total under spirit directior—using their forms and the progressive physician or healt enteriors, most of them are prepared under spirit directior—using metic gift.

reall: se this trath, and when he has such cases, he resorts to the use of his medicipes,—most of them are prepared under spirit directior,—mising them as auxiliaries, as sids, to bis divine magnetic gift.

"He is very successful in his practice. He has traveled extensively throughout the eatire West. We hope he will visit the Seat score. Ose of his cure in Eigin, ILI, pust the whole community into great excitement. The benifitted party was as it. Stringer. Physicians had attended her for Igrenty years. None of them could till what siled her. Bee met IQ. Dake. He, impressed by the spiriet, told her sich head ever told her so before. The Doctor, simply by manipulation, forced this aubitance from her stomach. No one had ever told her so before. The Doctor, simply by manipulation, forced this aubitance from her stomach, and the lady now er] ye the best of health. It was a startling cure.

"And so the good work goes on. In every department of life, the angels are blessing humanity. We feel that our good Bro. Dake is marching on to a well-earned fame."

The Doctor has returned to Chicago, and can now be consulted at 548 Wabash Ave.

We again repeat our thanks to those good friends, whom the angels have inspired to make efforts to widen the circulation of the everywhere loved Journat.

Trial subscriber are easily obtained. A few words of encouragement from each old subscriber, would induce many thousands to try our paper for three months, at the nominal cost of fifty cents. After reading it that length of time, such trial subscribers would appreciate it, and, as a general thing become permanent subscribers.

recibers.

We appeal to each and every one to devote a few hours time, for our, their, and the angel's benefit, by getting subscribers to our, your, and their JOHNAL, which weekly records and

Our Thanks-Nice Prairie Chickens.

Bro. V. F. Hill, of Alexandria, Mo., sent us by express, a box of twenty nice prairie chick-ens, fat and sweet, for which he has our thanks. Ourself and friends know how to appreciate such winter fruit of the prairies of Missouri, and all juij in thanks to the donor. May his shadow near grow less. never grow less!

Potato Peeling.

Well may we ask in this age of progress, "What next?" It is an invention for peeling potatoes. No more washing or peeling pota-toes by hand. Let every family examine this useful household, labor, time, and potato saving destance.

The above-named remarkable medium physical manifestations is holding scance Detroit, Mich. He will soon be in Illinois.

Harry Bastian.

Harry is now holding secances at Joliet, Ill. He is a splendid medium. Everybody, when convenient, should attend his seances. We speak from what we know when we say he is a

Cyrus Bidder

Writes to us on business, but writes his post-office address so indistinctly that we are unable to do any thing for him.

Boarding House to Rent.

To REET—A nice, centrally located dwelling house, of twelve rooms, with hot and cold water, bath room, gas fixtures, nice cellar and storerooms, and in first-rate order for a good boarding houses,—all especially adapted for a home for Spiritualists residing in or visiting Ohicago. Will be rested on reasonable terms to a person able to furnish and keep a good house. The patronage of the "Home for Spiritualists," heretofore given to that house, which is now closed, will doubtless, be given to this one, if well kept. Terms, \$65 per inouth,—payable monthly in advance.

Bergonal and Woral.

ats will please take notice that all as written with pencils are immedi-

neary coungest to the weater consect.

-in Japper City, Iowa, the Spiritualists are wide awake. At a debate lately held there, John S. Bleakney and Lowis Bleakney defended the Harmonial Philosophy.

-Mrs. Addie L. Bailou has been giving a series of lectures at Wheeling, Vs. The following was one of her subjects: ""Abo shall roll away the stone from the door of the sepalchre?"

—Wm. L. Pierce, M. D., writing from Middlebt Mo., esps: "Please say to any good test medi traveling through Northere central Missouri, it will find friends and a comfortable home by calli on me, Tillord Lindsay, or Geo. O. Leonard."

on me, Thiord Lindsay, or Geo. O. Leonard."

—We shall in our next publish an address by Mrn
Maria M. King, on "Woman's Home Sphere." W
hope to have other contributions from her highl
inspired pen.

—The Providence Press gives the following inc
dent: "The wife of one of the reverand tenants of

The Frovidence Press gives the following insident: "The wife of one of the reversed tensuits the parsonage was badly engaged one afternoon he work in the kitchen-her husband in his study, when her married abter, who lived not far asis without knocking, rateed the latch, waited in as without knocking, rateed the latch, waited in an item, and the study of the state of

CXUNIONS Of its own in 1991 interpencess way.

Wm. H. Patilips writes: "Mars. Wallace, of
Commerce, Mich., has been a su diam for twenty
years, and given her time and labor to build up
years, and given her time and labor to build up
hamong all classes of humanit," without remuneration, and now being almost through with earthlife in the form, also ought to have her spirit fed
with the rich bounties of your Journal."

with the rich bounties of your JOURNAL."

—Frank L Thayer, the medium for physical manifestations, is still in the city. The manifestations given through him are of the most coavincting character, and can not full to convince the most skeptical of the truthfulsess of spirit communion. We believe he intends to go to Knoxville, III.

soon. He will asswer calls. to videl cities and towns anywhere in the Northwest. Address him, 354 Ohlo street, Ohlesgo, III.

The Lunark (III) Guestie, in nylicing the dedication of a Methodist church in that town on last Bunday, pays its respects to Brother Hatfield, a follows: "Mot to say Dr. Hatfield is an adopt a follows: "Mot to say Dr. Hatfield is an adopt a begging and understands his business fully, would be to depreciate his talent's in that direction: His superior can not be found. But we have always beared him spoken of as "the big Methodist gut of the northwest." We confess to much disappoint meet in this direction. We expected to see an eigest gentleman and insided acholar. In this we tonation every respect, the would do away with the daily press cultrily, as medicas, compared will the daily press cultrily, as medicas, compared will the pupit, and yet we presume he would no more do without his morning paper with his breaking than he would his -offer. In slang phrace, he bests any 'shine your boots,' or news boy of the clip. If he is accessioned to use these phraces in his church in Chicago, we should think they would have offer as a state of his heares. If his tillaks they will do for a country audience, he had a state of the leading plains of the following had not more life by phraces he would not be come of the phraces as 'hold your horses,' 'shell only, 'iet', hang the dog this morning,' sad an average of one more like phraces in very sentence, while they may rake a langh, come with an Ill grace from the lips of one of the leading plilars of the Methodist church. A little more dignity would have been better appreciated."

"Then the forms of the departed.

Enter at the open door. -The Lanark (III) Gazette, in noticing the decation of a Methodist church in that town on I

"Then the forms of the departed.
Enter at the open door,
The beloved, the true hearted
Come to visit me once more." - Los

—Ben) main Hodge, of Hebron, III., speaks in high terms of the ministrations of Lymna C. Howe. Mr Howe is really one of our best trance : pakers.

Howe is really one of our best trance I pakers.

—The Liberal Christian, of New York, thus alludes
to Spiritualism: "Exhiby understood, Spiritualism rests upon and results from three propositions:

—Man has a spiritual nature, or is, in part, a

spiritual being.

3.4.—Eace's spirit survives the dissolution of the

ng.
's spirit survives the dissolution of the
sa naturally a permanent existence,
mbodied human telega or relation may
and communicate with

2.0.—man a has naturally a permanent of the property of the property of the permanent of th

possible, that it has sometimes taken place, and that it may occur again."

—The name, Was. F. Anderson, which appeared in the JOURNAL under the head of "Tiny Raps," should have been Wm. F. Andrews.

—We are pleased to know that "Health by Good Living," by Dr. W. W. Hall, continues to have a large sale. It is one of the books that should be in every household.

—Laura V. Ellis has been exposed? The Rammen alludes to her case as follows: "This excellent medium for physical manifestations has been enversly lested of lake, according to a correspondent in Wheeling, Va. The local paper may also that a Mr. Brion, with a cow bell in his hand and his som as a seccomplice, undertest to Combessell the good people of Wheeling by mediumening to instate the manifestations through Hiss Hills. Set the whole affair cand as all such meanify the control through the Hills. Set the world by exposed," when is reality she was not. The Davenports have been similarly exposed hundreds of times while the past ten years, but still the manifestations go on the same as usual through them, while the base instators who days their while, while the instators who days their while the head instators who days their thing, while the base instators who days their thing, while the base instators who days their while the past instators who days their thing, while the base instators who days their things. congly exposed," when is reality she we re Davenports have been similarly exposed do of times within the past ten years, be manifestations go on the same as usual the while the base insintons who damy itsal origin auddenty collapse and are he the manutananament in the hard manufacture who can spiritual origin audienty collapse and are no more. In the case of Lurar 2018 we heatlancy in endorsing the manifestations her presence. We, in fact, know them to file We have repeatedly leated her, as in creds of our most respectable citizans, could come to no other conclusion—affer a country of the country of th

--About two years ago, a call was issued by some caterprising gentlem:n of this city with a view to organize a Lyceum and cebating society, whose object should be the mutual improvement of its members. The result is that we have one of the finets i.lerary societies in the Northwest, which hold meetings every Weckeday sweeting in Lower Farweil Hall. All the liberal, scientific, and ieading questions of the day are discussed by its members, the majority of whom are Spiritualists and free thinkers. All youse men and women of our chinkers. All youse men sand the sand free thinkers. All youse men sand who wish to snjoy the benefit accruing from membership is undo societies, should attend their meetings. Information in regard to membership can be obtained of the Secretary.

Dr. E. Heat magnetic physiciae, of Ohio, has re-

-Dr. E. Heal magnetic physician, of Ohlo, has re-moved to Atlants, Gs., where he will treat chronic and other diseases without medicine. His name is a synonym of success.

and other disease without monthless. Bis laime is a synony mof tucters.

—Mrs. E. M. Smith, of Tewksbury, Mrss, will answer calls for public circles and engagements for visit ing cities and towns to hold public or private altitings. She is a clairvoyant, sees and describes spirits, gives sames, etc. She is also a good per-coosting test medium. Address all correspondace to Alber J. Snithe, are of A. W. Darls, E. 129 Washington street, Boston, Mass.

—M. F. Sniler, E. 11, of Buffulo, donates two doilness for the benefit of Brother Austin Kent, which we received that remitted to him on the 2x-h, ultimorated the could friend, Dr. Williams, of De Pere, Wis, paid us a Sining visit this week. He is a whole-souled gentleman and a first class healing moliom.

—Mrs. M. J. Wilcoxson will remain in Terre Hante,

—Mrs. M. J. Wilcoxson will remain in Terre Hante,

source genterman and a ner, class nearing miorism.—Mrs. M. J. Wilcoxson will remain in Terre Haute, Ind. during February. She will speak in Louisville, Kentucky, during March; in Alton and Evansville, Ind., the first two weeks of April, and in Decatur, ill., four Sundays, commenting with the 16 h of

April.

-The Spiritualists of Omahs, Nebrasks, have on gaged the old Congregational Church, under Recick's Opers House, entrance on 16th street, for their exclusive occupation each Sunday. Conference at two o'clock Lecture every Sunday evening at half past seven o'clock. Admission free.

Mrs. Laws Smith, regular speaser.

-See advertisement of "An Exc Connect" in anoth-

-See advertisement of "An Eye Opener" in anoth-

er column.

—Some people think it a six that Mr. Davis is going back on [Spiritualism, to have his book ("The
Fonntain") commended by the religious papers,
but we do not see the least tendency in him to that
course. It is true that he has given some just
criticisms upon the filely parsult of superficial phe
nomena-seckers, and the disposition to prestitute
the angel-world and its light and life to the baser
purposes of selfathness. We think be has not seld ogh on that subject yet. - Warren Chase, in Ban

Miss Lottle Fowler, who predicted an explosion in the Union Metallic Cartridge Company's Works at Bridgeport, Ct., is regarded as a most excellent medium. The Stanford Advocate this speaks of her: "Miss Lottle Fowler, the clair voyant, whose wonderful performances as a test medium created such a protound ensestion in Bridgeport and other Eastern cities, has been stopping at the Stamford House for a week past, but hes now removed to the Union House, where she daily receives ecores of visitors and believers, many coming from long distances to avail themselves of her powers." s Lottie Fowler, who predicted an explosion Union Metallic Cartridge Company's Works

-Mediums desiring to stop at Norborne, Mo., will find a pleasant home at the house of R. S. Judd.

-The works of Maria M. Klog are gaining to favor. Among her latest are "Real Lite in Spirit Land," "Social Evils—Their Canes and Cure,"

"What is Spiritualism!" "The Spiritual Philosophy vs. Diabolism."

"What is Spiritualiam?" The Spiritual Philosophy vs. Disboliam."

—One of the most remarkable inventions of modern t mes, is announced by the Spiritual Journal, published in Scotland. A Mr. O. F. Variey has constructed a telegraph instrument whereby three messages can be cent at the same time, from end to end of a ringle line-wire, without the signals interfeting with each other, hereby gaining the power of vastly increasing the message transmitting capacity of all the overland telegraphic wires at present in use throughout the world. This result is reached by super-imposing a great number of small electrical waves upon the currents ordinarily used in working the Morse printing telegraph. The signals are indicated by sound, and are sen't by these small waves, while the instrument is insensitive to the ordinary current which operates the printing telegraph. By a proper timing of the pulsations, one as to have two sets of waves in the line—which are not synchronous with each other, and by the construction of instruments which are primating tengengar, by a proper itting of the pulsations, so as to have two acts of waves in the line—which are not synchronous with each other, and by the construction of instruments which are emaitive to only one set of waves, three measages are sent through one wire almultaneously. The receiving instruments are like large fiddles, about four feet long, and a thick iron wire stretched from end to end, makes a humaning noise every time a wave signal is seen along the line, he not the Journal dubt this 'vi-riey' is fingleng Telegraph." The writer easys, that although the system has to be tried on the wiren in common use, he has easily read off measages by it, which have traversed one hundred miles of wire, of the same conductivity and electrical realistance as that in common use for the Forial Telegraph throughout the Ucited Kingdom.

-We now have the fifth edition of "The Hiero phant" on our shelves.

phant' on our shelves.

J. O. Barrett or A. A. Wheelcek will lecture as follows: Feb. 13:h and 14:h, at Reedsburg and Baraboo; at Washburn and Richland Centre, Feb. 16:h; at Fatch Grove, both present at a mass meeting, Feb. 18:h and 19:h; at Zyranyille and Darlen, Feb. 26:h. Parties calling for our earlices should address me at Gien Brulah, Sheboygan Co., Wia.

The Journal.

The Journal.

The Journal this week contains many items of interest. On the first, second, third and six hopes will be found, Byritualism Defended, by O. 8. Poston i Blient Indusence, by E num Taitle i & Fable, by M. B. Stirr; poem by C. O. Stowe; Immortalien, by W. D. Reichner: Conference; Somnatholism, by Fahnestock; Magnetism, by Dr. Underhill; Letter from Teoms & Balley; Letter from Thomas Lord; Physical Manifestations, by D. W. Hell; Volces from the Teople; articles by Austin Kent', Letter from Mrs. M. P. Ounninghem; Fumale Stifragy Setter from P. J. Connol Jy; Ghootly Exploits; Seviltes, by S. A. Meyrell; Letter from Dr. J. Lenis. On the fifth and eighth paces are the must departments of Brothers Childe and Wilson. On the fourth page, the must delive and Wilson. On the fourth page, the must delived articles. The Journal is rapidly increasing in circulation, showing that Spiritualism is gaining each day new adherents.

Zhiladelphia Department.

T..... BENRY T. OHILD, M. D

Subscription Will be received, and papers may be obtain edst wholesale or retail, at 634 Race street, Philadelphia

Thomas Garret.

"Gathered as a sheek of corn fully ripe."
These words came to us as we karned of the departure of our venerable friend."
About a fortisight ribec, we were called to speak forour friends in Wil sington, Delaware and we saw our venerable brother who was in his eighty-record year, having been born on the 10 h of August, 1789.

and we saw our venerable brother who was in his eighty-record year, having been born on the 16 h of Argust, 1789.

Identified for many years as a prominent antislavery man, we listened with pleasure to his recital of some of his parly experience.

Early in life he was impressed with the crucity of Silvery. When about sistene years of see, a free colored woman, who had hire! in h's father's family and the neighborhood for many years, was selzed by one who claimed to he her master, and carried into Philadelphia, Thomas' father got his horse and wagon, and taking him with blon, hastened to the city. Thomas' father got his horse and wagon, and taking him with blon, hastened to the city. They resched Market first bridge about an hour after the man with the colored woman-had or sied. Tury were impressed, as Thomas raid he now helieved, by a spirit, to go up into the northern part of the city, say they drove up to an addernant without his as the man had risway from him. Thomas' father had known her so long as be could remember. On hearing their testimony, the a derman gave her up to her friends, and instead of going into alsvery, was she would have been compelled to if it had not been for them, they took her home.

On the same occasion, he related to us that he was much exercised about slavery, and helped all that he could to eccape, and he remembered hearing a volce, which he now believed was a spirit, say to him, "Thomas, if thee will be faithful, no alsee that the helps to experience for thousands that he thus assisted, he did not know of one that was returned. His laith in Spiritusliam was a grant comfort to him. He has been a Vice President of the National Association, and was much interested in meditums and lectures.

His wife passed on before him, and he said to us: "I am only waiting for the summona." What a glorious reception for this father, in the land of the blessed. Truly will the words soud in his cay, "Insamuch as yed did it unto the least of these, ye didit unto me."

There is a Spirit in Man.

There is a Spirit in Man.

We listened to a very able and el quent lecture on this text, but were rather surprised to hear the medium use these expressions,—'You, each one of you, have as spirit. You you have a spirit. We have learned to recognize every human being as a spirit, and we could, not understand who was referred to as having a spirit. This is an important question. Manoy in the churches to day assert that each one shall have a spirit at some future time, but they do not know that we are spirits now. There are many persons who are so much siraid of spiris, that they cannot reconcile the idea that they are spirits now. Spiritualists need to be very carried how they fail into the habit of using old phrases, that convey false meanings—often very different from those they querie to express. The declaration list, since has a spirit, are among there, We should speak to each other as spirits, are among there, We should speak to each other as spirits, are among there, We should speak to each other as spirits, are among there, we should speak to each other as spirits, are among to the spirit World.

We have paid too much defirence and attention to these cumbrous bodies of grees, external matter that the spirit has gathered around it here, and have become accustomed to speak of these podies as being ourselves, when they are only our clothas. We have not realized the great lact that we are spirits, communing and holding such intercourse as we can with each other now and here.

We know, it has been a maiter of speculation with many as to when man becomes an immortal spirit. There are three theories: One held by many in the churches last man "put on in mortality when he puts of mortality" at the change called dasht. Another class hold that man becomes immortal-at or about the time of his birth. The lay makes it murder to destrey achide after it has attained a certain power of motion called "quickenieg". A third class hold that fif the human soul is immortal at all, it must always have been so; hat he idea of an im

motion called "quickening." A third class hold that if the human soul is immortal at all, it must always have been so; hat the idea of an immortality with a beginning is an absurdity.

Immortality being infinite cannot be conceived by a finite m'nd,—the intellectual consciousness, of man in this state being filtrice, has, therefore no core option of it. This intellectual consciousness of man is connected with his immortal soul, which has infinite capacities, and by this soul connection like, and immortally are brought to light, to man's consciousness as an intellectual to ing. Hone it is only where the sul rature is awakened, that man truly believes if, and realize himse. In the sul are true to humanity, coording to their conditions. The may of mankind do not realize immortally it all after death, and musy of them not for a long line after this, for the reasons above giver. A conscientable portion of humanity are so entirely dermant in hir soul natures, that they have not the least racegalities of their matter that they have not the least racegalities of their matter, and atch may exist for ages in Spirit Ufe before there is a difficite consacturates of?

A very large class, however, are now real z ing here existence and operations of their own soul natures, and thereby have a certain realizing serse of immortality. The more applicably uniolded portions of humanity, have a dim consciousness that their soul nearness applications of apririt, we have received a theory of the relations of apririt, we have received a theory of the relations of apririt, we have received a theory of the relations of spirit, we have received and lover again in the same matter, and in the changes which they produce in it, both the matter and the forces are explessing themselves over and over again in the same matter, and to the explantion of the conditions of the matter and the forces are explessed in the charge of plants of all the charge of the progressed in its charr over, that the forces also alwanced by the progression, are able to

er to come forth, and in this manner the highest and most progressed conditions of the animal kingdom laid is foundation upon whe che creative, or formative, element could produce a human form. That human form, though much below anything that is now in extence, was capable of receiving a dvine spik or soul, which had existed as such through all eternity, but had never experienced such an individualized control us existence as it is capable of realizing in the human form. This is the last stage of the formative power of any world. Types and genera may be, and are improved, but new forms can no longer be produced. Whenever, therefore, ny world has become so far me ured as to produce human beings,—each of the saturatia to itself a soul, and those become mortal. Yet, as we have seen, is conditions may be so low, that it may be ab at as dormant and unconscients of itself, as it was prior to its connection with the human b dy. Not only the introduction of humanity but its urrogress of an arrain which can be a substantial to the highest place of the consideration of the saturation of humanity but its urrogress of the saturation of the only three religion of Spititualian, therefore, takes in the universe of which he is related physically upon the caternat, and spiritually upon the cat

Who are They ?

QUITE A NUMBER:—Our friends are most orgent-ty requested to examine their accounts with this JOURNAL, as they find it reported from week to week, upon the margin of the paper, or upon the wrapper, in case the subscriber receives the paper in a wrapper.

A full expinantion of the manner of keeping these accounts, will be found at the head of the

In a wrapper.

A full explanation of the manner of keeping these accounts, will be found at the head of the Editorial column on the fourth page of the paper. We speak of this maker, more emphatically mow in arrears, without delay. If any mistake is found upon carried examination of the account, inform us of the fact, and it shall be corrected. If any one has been unfortunets, eas a to make it swry difficult to pay now, write, and inform as of the particulars, stating, when payment on the particulars, stating, when payment on the particulars, stating, when payment of the particulars, stating when payment on the particular, and time will be cheerfully given to such cases. If time is wanted, it is certainly worth writing for, and we can know what to depend upon. We are weekly bracking the very bread of life to our nomicrous subscribers, most of whom pay promptly, but those who owe on large sems, do us greet to lead mouth to mouth and year to year, without doing anything to relieve us from the heavy burthen we are constantly carrying for their depocit. A remittance of a part of what is our due, lamuch better than nothing, in such cases. We do say to all who are in sereary, the year accounts with this paper, is merely secondar to that which we have made for your benefit every week since you became indebted to us for the paper. It is pained to us to allude to the matter, but fullified demands it, and we shall persist is doing so utility justice it done.

The pained of the payment of the payment of the polyment of the province of the Journal, should pay for it, even as they should pay for the benefit they should pay for the benefit they also give the all physical tenders.

Obifuaru.

lished graljiultousty.]

Accessed. On the 21st of January, Mrs. Sarsh Holge, wife of Benjamin Hodge, of Helven, McLleerg Co., Ill., aged 55 years. She unifored but a few hours. Her non was in low but a week before, and was shown to a vision that something remarkable was about to take place with his mother. His botteen is spirit life came to him, and after heringing him into the presence of his earthly mother and spiritual father,—the former of whom he saw, but only felt the presence of the latter,—expressed a death some, positing to his heart as the source of route, and directed him to repair immediately to him sollie's home. True to the inner volce, without any outward release, he hastened home, and was surprised to find his mother apparently well. He related his vision, and sought some other interpretation. A few days later a shapher of Mrs. Helge was a "was made grany, and was deeply impressed with the entaining. On Saturday maring, Mrs. Hodge was taken with terrible pain in the region of the heart, and within twenty-four hours he was freed from the body of pain, and joiled the circle of kindred spirits in the second uphore.

The fancers services were heed in the Nethodist Church a' Helven, Ill., on Wedneslay, Jan. 25th, 15Th. The family look up for the light of the Persen, and the this only the body sleeps in the grave.

Limar C. Howr.

CAN'T BE DISPUTED.

a & St. Clair, No. 34 De asure in expressing her approue m spelled to all the other rhouse: Yours very truly,

O. L. WHEELOCK, Architect

We have used the above named weather guar's, and canenderse every word that is said about them. Measts Wilron and bit Cla'r are henorable men, and will dea

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ing any changes that may be apparent in the symptom of the disease.

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WHAT IS SPIRITUALISM?

Shall Spiritualists Have a Creed! In Two Lectures - Same Author - Same Price,

CONTENTS.

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BRNJAMIN PHTERS; an Undereloned Spirit's Bistory, Prancis E. Smith, Mellum Price. 16 conta for sale at this office.

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M. B. Packer,

Where is he? He used to take the Jornan at Rich and Ind. until he cot in debt \$1.50 for it. Cheat the abisher our of what you owe for your newspaper DR. L. PAPPA.

GEO. H. BERT,

of Quincy, Ill., has taken the paper since the 5th of Septen ber, 1950, and now the postmarter sends a notice that it not called first the paper of the paper is member of the paper of the paper of the paper of the paper spectable man of him. \$4.25 is the amount which will in necessary to remost his name from the Black List. S. D. HAY.

file, Texas, h s moved av ay seing 82 fer this paper. Will a se good at to give us his post

dress.

F. L. HUBBELL.

We have no ice from the postmaster that handed parcen line move drawes from the police. Bit is not drawed from the police. Bit is not be consigned at Shingle House. Pern, and it cosing fill. The postmaster may be his eith the county. If by tring to get lessy from the debte, and bit handshe chalcared.

Writien for the Religio Philosophical Journal,
AUSTIN KENT TO R. B. WIIEELOCK

AUSTIN KENT TO E. B. WHEELOCK.

MY DEAR BR THER WHEELOCK: - In your just, you put q eithors which are too much for me. I fear I must give it un!

You sak, "Why sheuld you have as mpathy for one more than for the other," as between died and the Davit?

I really can not till. Pincilic to as mpathize more with God. The Davil is no doubt, physically, in an uncomfortably warm place; and, I conclude, often fall to make himsell as "positive to good "as he must desire to. But then, lock at the condition of the Bible God—and yours is half-brother to him. The bad conduct of his children "grieved him to his heart." He "repeated that he had made them," when he first saw their evil course. Even their "lukewarm peas" gives him s ckness at the stomach. But he avers that he can, and "will spow." It is worse to be "as sick as death," when one can not "spow."

Brother, I never c. n. help a real and deen.

15) be "as sick as death," when one can spew."
ther, I never c.n help a real and deep tably for your G.d. If he is, I am sure he be batter and wiser than myself. And if been the coluntary author of so much and misery, I think I could never forgive f. 80 I confess I do not know which—r the D yril—one cught to sympathize most I never blame either! Semi astire aside good man, and dentist; ever did, or ever ull a painful tooth, without suffering in tably with his yattent. Much less could in his almighty power, he had made the it.

e, if, in his almighty power, he had made the statent. You make "infinite" and "eternal" synony-tous. By infinite, I mean boundless in bulk, teent, and amount. By elernal, I mean end-mader, not to forget my defilition of these cacles, not to forget my defilition of these cacles, not to forget my defilition of these radies, not to forget my defilition of these radies, not to forget my defilition of these radies, and the such abused words, here you such abused words, here you such abused words, and amount? Filh me elernal means duration alons.
You also make necessity synonymous with sod. Meccasity may be one or the other,—all is both. I true; good is a necessity to be.
You ask, "From whence comes sorrow and ain, if not as you billeyer?" I believe in no od or Dayli—even with the attributes you were the first.

sia, if not as you bilieve?" I believe in no of or Drvil—even with the attributes you we the first.

I believe "pain and pl. asure " are the natural and nacessary result of the ac in of laws in the are terral. I believe there never was, the never was, the never wall, or can be, less or more of either in or pleasure, than there is at the present no—i. e., neither has galand, or can gain, on e. ther. I think it more than probable, that is life its, on the whole, the hell of each individual namen axistence. If this be so, the providion of the good to the evil, is more than we we so far found it. I hope this. Brother, is is not a "negative" creed. It is positive, it is does not a "negative" creed. It is positive, it is does not make the universe as good as I uld desire; for the reason that the universe is a spood as if could desire.

Now let us look at your ides. Your God' is faite in every sease, in every antirbute. He Infinite Good. Infinite must cover all that is, now the time in the propose that it is. Infinite pood leaves room for anything unities or opposite to good, in and pleasure must be synonymous words, one of the control of the propose that it is. Infinite pood leaves room for anything unities or opposite to good, in and pleasure must be synonymous words, low, Brother, test your faith. In your noxiter, and next locture, leave out all words hoome of the proposed that what we have called evil alway good, let those old words become obsore.

Here, let me be understood as taking your in-

y 9002, the test of the test o

in the above tast, I will yield the print, waive the metaphysical impossibility of position. If all saffiring has resulted infinite good, it may, I think must give, a part, but all, a future of eternal and increasing misery. I proves the universe trogression. I ou can only avoid the convan by making your God changeable—e chance," "random secidens." Is not your position, you sak: "Is not prittuinism? I son your position some-pirtuinism? I son your position some-

ow, all Spiritualists, that I, Austin Kentone years a Spiritualist—having held usenerworked by the spirits often during that
nerworked by the spirits often during that
nerworked by the spirits of the whether
with the majority. All the with the majority, as for further,
afnous Spiritualiars. Know further in the
Mr. W. to be with the majority, as for
the the majority. I only ask what is fruit if
ther Wheeleck, I like the spirit of your
etter. Write again.

Steckholm, N. Y., D.c. 28, 1870.

P. S. Mr. Wheelock says:
"If the absence of all pain from the unitree is require to make God more happy, he
ust be, as you intimate, a kind of finite simdefen."

on."

like the boldness of that sentence: as I did
sentence in which he more than latimates,
a good doctor—denist—does not sympaewith his suffering patient. The reacher
not forget that I have never intimated that
e is a personal God. Bat, I say this: I'd,
better a "finite simpleton," than an infi

d.

In ak Bro Wheelock if he calls a being a look upon suffering, which he has or caused, with ne computations—no pity. good—and infinite good,—how he would a a Devil—a field.

BRO. JONES:—Will you allow me to correct a distake which Dr. Fahnestock falls into on ading my former line

Bio. Jones :—Will you allow me to correct a mistake which Dr. Fahnestock falls into on seding my former line.

In but few cases have I ever taken another's lisease,—then unexpectedly to myself. All of it oon left me. I believed such a course not genrally wise or necessary. I inherited the considered desease, which has often changed its born, but has never left me for over sky-wars. My being in the body at this time, is the sent of mental power over disease but seldom qualled, and more seldom surpassed. A menal-power which would bring me out of my present condition," must exceed anything of shich I have yet read or heard. I have more han once successfully defied death—perhaps collably—but it could not kill, it has, at last, ound me hade and food, for life I fainh.

The Doctor's reply is interesting. I will late some experiences confirming a part of it. Mrs Kent has, for over thirty years, so far ead mind at a distance, that due has often—seerally known when friends were intending to come to see us, and she would know it if they are up coming.

The more done expands: to persons miles off—

a specoming, have depressed as a special speci

traveling from home, a triend at

home has many times written to me where she believed me to be. In this she often failed as to the location of my body, but never as to the whereabouts of my mind. When I left B. to go to D., she would see me at D. My mind had left H, and had gone to D. This was so many times done correctly, that P could not doubt. Left the mental philosophers (Ap Tim Kent. Steckholm, N. Y., Dec. 17, 1870.

Steckholm, N. Y., Doe. 17, 1870.

P. S. Suce I am writing to a Spiritualist paper, the heresy may be burne if I state the fact that my spirit—my soul—once left the body, and remained for some minutes above it when far reasons, freshved for rotarran is under the spiritual spir

/ A. KENT.

BROTHER J. NEE: —I notice in your Jounn. L. of Jan. 21th, a letter from Samuel Underhill, M. D. — wherein he speaks of the nervous fluid, stating that it may be drawn from us, and its place assumed by worn out fluid from the sick. Its says that "all who love each other are in some degree in rapport." This I believe to be true, Sull yet I mev. runderstood the finiter as well as now. I be leve I have sever had a pain since coming to years of maturity, that I did. not try to trace back to its cause, and get at the reason thereof; yet many times I have been at a loss to find a reason, except it were found in this, that I had given. On thereof it were found in this, that I had given. On servous faid, and paralates of that which had been thrown off by the head of the whole had been thrown off by the head of the whole had been thrown off by the head of the whole had been thrown off by the head of the

prevensitive; yet is shall try it. Many times I have staid away from the sick for fear of being unable to attend to my duties by reason of losing my strength.

I cannot refrain from mentioning one experience touching upon the subject. A year ago last Oct, my sitsor in law was here at our house, very sick. She had ban in the hands of old school physicians, and treated for heart disease a number of monits, when that was not what alled her. But to the point, I was apeaking of. She was in a very great danger, and one night when I was working over her, I felt willing to give all my strength if she might but get well. Sood I felt a steady stream of pain run up my left sin, down my back, to my foot, where it exited, and switched my ankle baddy. I bore it as long as I could, until it took all the strength. I had left to, stand up and bear the pain. Then I was oblighed to leave and bathe my foot with warm camphor. I had on at the time this above that the bear one-tand without thinking about the limbers over had those rubbers been off. I have a ways thought that be night, perhaps, have a way her had those rubbers been off. She jertainly seemed better while I was drawing offihe discussed fluid. That, night was the surging politic, and she zoon left ut. I wist charged my way and her in the surging of rubbers. My foot way known, the surging hem. If any one should be led to think upon this subject, and be raved from trouble by the reading of this experience of mine, I shall be my than repail for laying it before the public.

Clyde, Ohto.

FEMALE SUFFRAGE.

The Hon. D. F. Miller, of Keokuky Iowa, lately delivered a lecture on Female Suffrage, and in the course of his remarks, he spoke as follows in reference to the Bible:

read my law books, for myself, and have an orthodoxy of my own. It enter my life the same, they would see that Ever were hidden to east the apple—the command was given before she was made. Notice, also the read on the same, they would see that Ever were before she was made. Notice, also the read on the was made. Notice, also the read on the was made and the best of the my low of the same pool for food," and "to be desired to make one wise." Oh! you may all thank your good mother Ever that you are not living in cares, and roaming in forests, as forform and maked as ghosts. [Laughter.]

Ever was the one who took the first step toward knowledge. Until she had decided, Adam didt know how took! It was a woman who explained the sacrad text, when, in the time of Josiah, it was accidentally recovered, and it was to that learned and elegant lady, whom the translators, in the head of a Biblical chapter have libelled as the Witch of Eudor, that Saul appealed in his distress.

Then think how Jesus honored women in appearing to them first.

the translators, in the head of a Biblical chapter have libelied as the Witch of Sador, that Saul appealed in his distress.

Then think how Jesus honored women in appearing to them first, after his resurraction, and yet you say women are not fit to voic. Oh! you men of war! you soles of Mars, and deviltry! aren't you shanned of yourselves?

It is also argued that women do not need to voice because every man represents his family. If so, but one some in a household should exercise the franches. Again, it is said that female suffrage will lead to family troubles—as if women had not a right to hold their own sirely that the suffrage will lead to family troubles—as if women had not a right to hold their own sirely to think for hemself, see will be not a first to hold their own sirely to think for hemself, see will be not the family.

If women stended the polls men would behave much hottle. When among themselves, man generally out up very ho!; they are swrage and beastly, half agree and half alligner, but as soon as a woman appears, a great change sheet place; they black their books, brush their clothes and outs men have been frequently knopyn to dit their sail—a thang which I never do. [Applause sand-laughter.]

The chief reason why the Oatholics are so rapidly galating ground in this country is that they use the eiths of women in the service of religion. Who do he not knoor the Risters of Charity, shed feel that in extending the faith on while course is worth a dozen black gowns.

Before concluding, if desire to obtain the sense of this meeting. All those men who think they will please stand on a their feel, [Uproarrisms applance and lengther.] I see that no one rises and I can truly say that fave veryed for lay public life have given me more pleasars, than to find there is soot a man in this house who is not 1 in favor of benale ruff up. [Applause.]

Written for the Religio Philosophical Jos JOTTINGS BY THE WAY.

Letter from Belin E. Pake.

Dean Journal—From Kaerai City, we set it kindly agreetings and congratulations to Brother Jones and the readers of the Journal.

Mr. J. R. Frared's name appearing as areociate editor, will be the syncopy of combined cancers. The inspiration that lights up his path a cliredy felt wherever the Journal Freders. Ever alert to the interest of the Journal,—popol it quiry, I find wherever we go, many readers of its page. It is a favor rise guest in the home circle, and many tell us, "The Journal Freders are enthusiastic in its praise, and well they may be, for upon its pages are-found the living cyl-cease of the immortality of the soul,—truthful pictures, illustrative of the laws of this life and the life to come. Its leaves are ever open to the divine light to truth that emanates from the celestial spherts—lighting the way for receptive minds to come up higher. We have reason to hope from this perennial fountain will flow magnetic chords, which will eventually dispell the darkness and uperatition which now welghs so heavily over our land.

Spiritualism has already become a giant power. Thousands have been made happier by become the colly pasted a future existence—by the knowledge that near and dear ones in the spirit spheres are o'ershadowing them with their presence and guesting love. It is destined to become the colly practical religion of this world, in spite of so many costly churches, with their while neck tide cleary, and towering steeple pointing to an unknown God, that meet the eye wherever it glances. These priestly potentates are feeding their flocks with nothing but dry basis—with now and then a few drop of Jesur Mood to help wash them down.

From the continual draught upon the poor barefooted Nazarese, methiuks the fountain must be nearly exhausted, and yet every sovereshed yet the continual draught upon the poor barefooted Nazarese, methiuks the fountain must be nearly exhausted, and yet every sovereshed yet the continual draught upon the poor barefooted Nazarese, methiuks the fountain must be nearly exh

the best five search as a state of to this size within the last five search. Before that, only a few houses to many five search as the place of the control of the search as the place of the search as t

isst city,—strangers who come here are sampled for all they are worth. There is more drunkenness and crime here than any place we have visited. We have been here two weeks. The doctor is hard at work, as usual, ministering to the sick in body. He is successful here as elsewhere, and ever thanks his spirit friends for their assistance in making him the medimum for so much good. There is no higher calling than the true physician, whose sympathies are for his patients, and whose heart is in his work.

Mrs. Horion has been speaking here to good house. By her well-tuned remarks and practical less, she has made many new converts. Here as elsewhere, E. Y. Wilson has left his fame and mame as a test medium; he has many warms friends, and is doing a great work for our cause, would there were more like him!

We remain here until Feb. th, then for Lawrence and Topeks, Kussa. In March, we hope to be again in Chicago. For the present, adden.

"Render unto Canar the things that are Creare," is a requirement made by the Mazaree, and as obligatory on us as on those to whom it was addressed. The plain English of the quotation is,—give every one third flue, whether it be Grear, the devil, or Dr. J. Relier. Of the respective merits of the two former gratienes n. I am not prepared to speak advisedly, never having the honor of their acquaintance, nor am I solicitous on that above, as rumor has thrown out some dark, perhaps uncharitable, hints about them. Not so, however, of Dr. J. Eslier, whose acquaintance I have formed, and to whom I wish to reader his dam. All good and faithful laborsen in humanity's service for the the total or a service for the the total or a service for the the total or and the service for the the total or and the service for the the total or a service for the the total or and the service for the the service for the

good and failures are consistent and communication and communication are entitled to a just recognition and communication for their services. But what of Dr. J. Retter? Who is he? The following gives you an epitome of his make up: A gentleman, a Epiriculait, an educated physician of the old school, and a fine magnetic healer of the new-thm, leaving the filings that are behind, he reaches forward to those that are before.

The Doctor has been in our city some two weeks, intending to stay until sorting, at least, with a probability that he will make this his fature home.

inthesing to stay until coring, at some, when a probability that he will make this his future home. Since he came here he has done some very remarkable healing, for the truth of which, respectable testimony can be given.

The Detey is a good clairvoyant, being thereby gabbled to see the difficulties he has to encounter in the treatment, so when as a physician and clairvoyant he given his o tution of your case, his Prognosis is the shore worthy of credence.

He is caseful with those who visit his for evirce, and waves quarriable to dispense his breachestone and waves quarriable to dispense his breachestone had his disgree cade, assuring you that you have inconveniently the Doctor's marks, we find no gas, leaving the claims to public patronage and considence.

P. J. COMMELT, M. D.

GHOFTLY FXPLOITS.

BUGIANAN, VA., Jan. 7.—In the quiet illustriage of Euchanan, there lives a worthy mun, Rev. G. C. Thrasher, whose house is a been for six weeks the theater of many curious and ghostly xholes. It (whatever it may b) o mmerced operations by (xiracting from the reverend gentlemn's correct), through a parlocked door, a sack of corn and pouring it out some twenty pace a from the crit. Then night a ver night it came, perfer and its fastastic tricks, opened windows barred on the inside, doprs lecked and guarded, restiered furniture and the timesis of the culturary department hither and thither, and went away ungerceived, despite the fact that each night the house was guarded inside and around by vigiliant neighbors, armed to the teeth and eager to capture or detect the bold holgobilin who had time and rg. in passed through thir ranks unseen.

One evening last week, white Mr. Tornsh raws writing in his study, there was a bold knock on the door several times repeated, but on Mr. Thrasher's selzing a pistol and rushing to the door, lo! nothing was there, and nothing was the seen in the vicinity, although the minutest search was mode; and this knocking occurs frequently, and has been attested by gentlemen of undoubted veracty.

Three weenings ago Mr. Turasher went over

quently, and has been attested by gentlemen of undoubted veracty.

Three evenings ago Mr. Tarasher went over to Dr. Woods residence, and while there heard his little children whom he had left at home, ringing a bell, and at the sasie time heard a violent knocking at the door, and on approaching, being armed with a shot gun, and accompanied by Dr. Wood, distinctly heard his little son incurire of the unwelcome visitor, what it wanted. A reply was given, but in an undistinguishable mumble, resembling as Dr. Wood describes it a contission of voices coming from the ground. Both gentlemen siliran that hot he heat tree of any person or thing was visited, a contracted to the present tree of any person or thing was visited, where a contracted the country of the presented in the house produce the sounds they heard, no one being at home at the time except bits three.

twelve summers, who, with pistol in hand, was interlocuting the obgobils who has puzzled the grayest heads in Buchanao.

Some two weeks ago, Mr. Thrasher was watching in his yard, armed with a double barried shorigum, where, as he says, comething like a thin shadow, bearing resemblance to a human form, passed by him, but swiftly as the wind, and instantly disappeared. This all that he has seen, and strange enough, not a track or trace has ever been left behind, although night after night, in moonshine and darkness; in calm and ha storm, the mysterious stranger has come, and played his curious pranks, the one half of which I have not told. One would naturally ask if there might not be some place in which a person might conceal himself for the purpose of playing a pike upon the reverend gentleman; but I answer there is none. Every nook has been examined time and again by many persons, and there cannot possibly be any subterranean retreat for flesh and blood in the vicinity. The surrounding grounds are plain and clear, and it seems impossible that any person could pus from the house unperceived, even in partial darknes.

This is no hoax—I mean the statement—and if you doubt it, I would refer you to the most respectable gentlemen of Buchanan and its vicinity, and to the Rev. Mr. Thrasher himself, who is a gentleman of high standing, and a minister of the Baptite Ghurch. Now, what is lit and is it not strange that any person would risk his life night after night, for six weeks to gether, and in the daytime even, for the purpose of playing a foolish practical jobe?

Weller, for the Religio Park BREVITIES.

By S. A. Morrell, M. D.

It is vastly easer to deny others than to deny

ourselves. Modern Mythology is lame of both legs, and has fallen behind the age we live in. It is blind and unable to discern the objects revealed by the sun of science. It is deat, and will not hear the word that is spoken of this time. Being lame, deaf and blind, it has had its "three warnings."

A hearty laugh clears the sky.

Remove not the foundation from thy neigh-or's house until be can replace it with a better, at you thereby do him's serious injury.

He who rises late and runs after the sun shall never overtake him.

The present sphere of our existence is merely our birthphaes, from which we emigrale very early in life, across the tess of time to that wast country which lies beyond, of which we are to become the permanent citizens. Hold not too frequent intercourse with owle or other inhabitants of the night, lest you insen-sibly lose all confidence in the day.

The modern ebignon,—An (ff r) on the part of the indices to build on an addition to their brains, on the principle of the man whose house being too small, adds a back room.

Letter from C. B. Vella.

The good cause is progressing here as well as we can expect. We do not have any lectures now, but we keep up our Lyceum, and it is larger than it has ever been before, and there is more interest taken in it than sver. We have over one hundred in attendance every Sunday. We always have a circle after the close, of the Lyceum, that is well attended, and I think is doing a great deal of good. We also have a conference meeting every Sunday evening for the discussion of different questions.

We have several good mediums here, besides some that are being developed,—Some for trance, and some for physical manifestations. I am told that one of them after seeing the ring test, got one made, and set in the dark with his family, and joised hands, and held the ring in his hand, and that some outside power pulled on the ring, clongsted it somewhat, and finally got it away from him, and when he struck a light, it was on his arm. Another has musical instruments morred, and the spirits converse through a trumpert, and on many other verse through a trun things of that nature. Teledo, Ohio,

The above is the title of a paper just starts at Omaha, Nebraska. It is stilled by Eleazy Hala, who proposes to prove that there are are now in our miles, manifesting their premisest prompt, the organism of mineral paper.

JESSE B. H. SHEPARD.

The Musice) Medium-Wonderful . Votal Powers-Angel Volets.-Letter from Ei-len Grover.

Powers—Anger

Ira Giover.

Dran Journat:—"My soul hath seen the glory of the coming of the Lvri," I have heard the angels sing and play through Jessle B. H. Shepard.

Tou will doub less re nember him as a test medium in Chicago, about four years ago. A year later, he was suddenly developed musically, in St. Louis, and sarg and played in an unconclous condition, in darkened rooms.

R.L. 4wo years past, he has been in Europe, meding with marked raccess and favor wherever he has traveled. He returned to Beston on the 20 h oi December, and already has comon the concern of t

mediam in Chicago, about four years ago. A year later, he was suddenly developed musically, in St. Louis, and aarg and played in an uncoacious condition, in darkened rooms.

R.L.*Wo years past, he has been in Earope, meding with marked vaccess and favor wherever he has traveled. He returned to B-ston on the 29 ho December, and already has commenced giving private concerts.

O wing to the kind thoughtfulness of one who lorge's not to entertain strangers, I had the pleasure of listening to a performence, with an audience of perhaps forty. It was a perfect success, every one was ratisfed that the music was wonderfol, and some of us could even hear the angel tones, as they blended in this songs. He played selections from all the great masters, and sang among other pleaces the "Inflammentus" from that grandest of old compositions, the "State Matter" of Rossini.

He has a deep veloe, and yet under the control of Gris, he rings ugut the music from this produced that one holds his breath in swe at the power displayed. In closing, he gave us "The Wild Horse Galop." It is an inspirational plece, given him in five minutes, just before he departure for Europe, and it is the only due he recollects after he conserplaying. It is rightly named, for it is the most limits of the success to revery concertable direction with terrible power and precision.

His connects are given in well lighted rooms, and in a conscious condition, and now there is no chance for skeptics to cry out humbug and chicanery. Mr. Shepard has strongly developing power asko, and will make the development of musical mediums a specialty. He siready has some pupil", who are making good progress with angels f-r teachers. I have had the pleasure of meeting Mr. Sheparl socialty, he manners.

He gives all the glury of his success to the Spirit Workd, and bows his soot in reverence before the second of the second of the second of the success to the Spirit Workd, and bows his soot in reverence before the second of the second of the second of the second of the se

and him goulemanly and simple in his manners.

He gives all the glory of his success to the
Spirit World, and hows his soul in reverence before the grandeurs of the gifts bestowed upon
him. He has received many needals from foreign societies, and very valuable presents from
people of distinction, and he shows them with
undisquised pleasors, as proofs of the power
that the angels have over the Bearts of men.
He is but twenty two, jet tall, and well formed
with a face one would, that never this to
look at a second time.
He evidently has a grand work to do for the
Programber Philosophy, before he passes on to
spirit life, and he is eager to do it. Bhould he
go West, as he now thinks of doing, it him arceive a warm welcome from our people there,
to he la desavring of it, and it will return a

"Dr. Hammood advances the novel idea that Spiriualism is a disease, hysterical and cataleptic in its nature. Be professes to be able to care the worst case of medium by a treatment of iron and strychnine. The affacey of the letter, if taken in sufficient doce, may be safely warranted."

FRIEND JORES:—The above scrap I clip from the Chesop Republican. As there are now about 50,000,090 Spiritualists and Mediums upon this planet, who, according to Dr. Hammond's statement, are spiritually diseased, and require iron and strychnine to evaporate it from their sys'ems, it would suggest that the Boctor take the latter remedy in sufficient dozes to make him sing. "We would not live always." As physicians should always doctor the case- to remove the 'facets of disease, and as the Great Jehovah or God is the suther or Spiritualism the doctor had better 'try his remedy upon Deity first, just to see how quickly he can annihilate the supposed disease from his suppresse body, and from the millions of south is suppressed body, and from the millions of south is suppressed body, and from the millions of south is suppressed body, and from the millions of south is suppressed body, and from the millions of south is suppressed body, and from the millions of south is suppressed body, and from the millions of south is suppressed body, and from the millions of south is suppressed body, and from the millions of south is suppressed body, and from the millions of south is suppressed body, and from the millions of south is suppressed body, and from the millions of south is suppressed body, and from the millions of south is suppressed body, and from the millions of south is suppressed body, and from the millions of south is suppressed body, and from the millions of south is suppressed body, and from the millions of south is suppressed body, and from the commence with one cart load of iron and worth of south is suppressed body, and from the commence with one cart load of iron and worth of south is suppressed body. Hammond had better examine his Patient populum, to see if he has annihilated all sprittualism out of him, "For they that are ist and worship him must worship him in a unid in truth. If Dr. Hammond's wonderful lovery should kill God instead of curing his powery should kill God instead of curing his

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A Vermont girl wasts to know if the woman's rights movement includes the right to do the courting? It is, does, she is in for it, as the men in her vicinity are very bashful.

Mrs. Collins, of Haddan, N. H., is a corrector for constructing a section of the Valle, Relirond. She superintends the work and pay if her men with her own hands.

Mrs. Mary Berdeau has been bestenistrees at West Point, N. Y.

3. 27. 6. 2.
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Tan following are extracts from a few of the notices of Exeter Hall, the Theological Romano: :-

Arontier Department.

F.om the Washington Daily Patriot SPIRITISM.

Rev. Dr. Hocker's Lecture.

The lecture of Rev. J. T. Hecker, Superior of the nu'ls Fathers, of hew York, on the subject of Spiritism, or Intercourse with the Inhabitants of the Other World," at Wall's Opera House last ght, was attended by a crewded and quite intel-gest audience, among whom were many distin-

Ight, was attenues or light and ence, among whom were many unusually persons.

The lecture was given for the benefit of the Foung Catholice Friend Society, and, judging from the crowd that throosed the building, must have been a very marked financial success.

Father Hecker is a thost interesting and eloquent sposter, and an able legician, and combiness ready it is not always as the picksing address and a commanding personnel.

It was accompanied on the stage by several Catholic clergymen, and a committee of the rotti-

lic clergymen, and a committee or an eco-whose behalf the lecture was given.

ing bern introduced to the audience, the lec commesced by referring to the startling on the public some thirty years ago of the encement that there were persons who held union with the inhabitants of the other

mountain with the inhabitants of the other orld, and to the supposition at the time that the state would soon pass away and no more be said of it; but that by-and by this communication with the inhabitants of the other world beyan spread over the country, and counted many beyond the said of the said of the said that the said that the said that the said the had siways been reluctant to east this subject before a public sudience, allows he had a length consented to make it is that the the said the said consider, said which we had at length consented to make it is text of a brief discussion. He should consider, said whother we, who are in the prevent stage of viscor, can boild communication with the spirits those who have passed away from earth; and, coond, what its the nature of that communications.

cure, to laces who believe in the Catholic faith, titism brings nothing new.

to very heathen religious rested on the same as the foundation of their belief. We are told as authorities that the demons appeared to the use, and they worshiped them in place of the God.

sy confessed to the truth of the mysic influence which "the living and the dead make one committee".

He cited from many Protes and authorities to the the cited from many Protes and authorities to the the cited from many Protes and authorities to the the cited from many Protes and authorities to the the cited from the c

to show that spirits of one class can assume the diaguise of spirits of another class, and so perfectles to defy detection. He also quoted from Jack

mind that he was down on all such chicanery and mammery, and denounced is as a cleasion and a fraud.

Having in a very interesting moner shown the imperfections of the spirits and medium, and the imperfections of their most boxes, intelligent and sincere believers and advors es, the speaker selved of all rekanoshle men and women, "Does Spiritualism pay?"

Mo as finil says it : x ~ is Childianity in the puritive of its precepts and a xumples.

Mo to finil says it : x ~ is Childianity in the puritive of its precepts and a xumples.

The speaker-read from the Bannar of Liour, (a spiritual, j norm); to show that the bell-v-re in modern flaylithm believe of sin and of the devil.

Moose Hell says. The intimate an intercorse with the spirit will tend to throw a man off his balance," which is a respectable way of asjung it will mass him insan.

Will mass him insan.

"It is very difficult to be a perfect medium; that to be perfect one must throw off self hood," by which we understand him to mean his rational nature, and when he has thrown off his rational nature, and when he has thrown off his rational nature, and when he has thrown off his rational nature, and when he has thrown off his rational nature he must follow a billed power. In other words, he is given up to invanity, and only medium of the current between the devost Carter letter of the current between the devost Carter letter of the current between the devost Carter.

bollow reliance of the modern Spiritualists on the medium of the spirits that stant revealed as having rever seen God, and as a king capable of deeckt and treachery and delusion.

He warned his hearers against the fa'seshood and wickshores of this dark side of Spiritualism, and to beware of it as a polopone su.ke.

No mere sketch of the lecture of Dr. Hecker can give an adequate idea of its x ellence, effective meas and legical power. It was franght with earnest and convincing argument throughout, and was attentively listing of the medium configuration of the remembered with satisfaction by all right-linking people who heard it.

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in for the Billyto Pi GRESTING.

ns to the Masonic Brot through Mrs. H. L. S

Hall I Brothers, friends, a bonny band, Wi bearte as warm and true; Ye ken na of the anid lang syne, When I joined hands wi' you.

Ye ken na that I mang ye stand, And greet ye wi' a song, Wi' yearning heart and open hand, That's been awa' sa long.

And when the years now rolled awa'
In memory come again,
I'll take the rule that's tried ye a'
And square ye by the same.

lummet's line will surely tell ruly right ye sland; eart wi' love to ye doth swell, thers, in freedom's isod.

of the temb shall hold my for the spirit's here wi' you, and joins ye in your parting song Of said lang syne. Addr.

A PERTURBED SPIRIT.

To Manifestations by the Invisibles

don his party court—a se and a courterpaids. He was a lubber fiend, in the strictest sense of the word, as stupid as he was malignant; a Peck of the worst sort; a Robin Goodfellow who had deginerated into a Robin Endfellow. It was his ambitton to be handed down es were realized. Of the citu

pastor fretted himself f.r more than thirty years afterward, it is hard to see a close connection between the alleged cause and the alleged ef-

The goblin, who of course is lientical with a monk, kept himself quiet during the long mainder of pour Redignat's life, but he was sly preparing for more showy exploits. Prob-ly he was amszad at the success of his first dury fast. To dress himself like a gray monk, d to sit down sulkily by a fire, was no great hierament, after all.

and to sit down sulcily by a fire, was no great achievement, after all.

The immediate successor of R digrast in his acred office was Adam Simer, one of those prudent men who meet a difficulty with a compramise. He is his time was honored by the gray mock with a visit, but, instead of having recourse to exhorts/inco, he simply moved his books and his deak into another room, and allowed his visitor to retain the chasen spuriment. He was thus in no worse predictanced, than many a roin of an argivent r c., whose ancestral residence is said to be haunted. The down of the suspected from remains abut, and the in-habitants of the mannion are probably comfort able, till some unlucky visitor arrives, and can not be accommodated says in the B'uc Chamber, where he meets so e harror, which he describes to his heat at breakiast, and is at once delicately warned hat he had better keep his indor astion to misself.

vigo...
he plessure of the window pages in a of destruction was accessent. If any one the pane was indeed the house the window the w

sho's gust, the pis-on, who was christ-afterance of the sume of extraordicary size ries of being apy, that for turee days are the fortunes days are und forever, but he had supposed last-nation. On the 9th were returned to their , and condituding the gun in the evening of init they had prev

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Through the kind levitation of Mrs. Berry her circle of a few friends, I have had sever favorable opportunities of witnessing physic manifestations of the action of sprits. Tilest I had the privilege of attending was mark by an occurrance which

Through the kind invitation of Mrs. Berry to her circle of a few friends, I have had several favorable opportunities of winessing physical manifestations of the action of spurity. The last I had the privilege of attending was marked by an occurrence which was perhaps of greater singularity than usual The circle was to cunsist of Mrs. and Miss Emms Berry, Mrs. Ellip. Dr. Davies, Mr. H. Illows, Mr. R. Modi, Dr. D. Xoo, my father, and mysel!

While a waiting the-appearance of the medium, Mr. Herne, who was delayed, we were invited by Mrs. B-rry to look over some cx'spordinary specimens of art which, she says, are done through her own hand (she being ignorant of ar) by a spirit, who, she u-derstood by a spirit, and communication, was Cavier. Specimens of this peculiar manifestation may be seen where I first saw them, at 15 Suthamp'on R ws. Walle as engaged the purty was augmented by the introduction of Mrs. Ganpy and Miss Neyland, at which Mrs. Berry and those present who knew these ladis expressed the ireliest satisfaction, as their presence, it was thought, even if Mr. Herne did not come, would ensure, what Mrs. Berry called a good seance. We had only entired the room kept expressly for the seances when Mr. Herne is did not come, would ensure, what Mrs. Berry called a good seance. We had only entired the room kept expressly for the seances when Mr. Herne is did not come, would ensure, what Mrs. Berry called a good seance. We had only entired the room kept expressly for the seances when Mr. Herne is did not come, would ensure, what Mrs. Berry called a good seance. We had only entired the room kept expressly for the seances when Mr. Herne is did not be a supplied to the two strangers present that the spirit expression of the seances when Mr. Herne is not be a supplied to the transpers of the mr. And the seances when Mr. Herne is not be a supplied to the two strangers present that the spirit expression of the seances when Mr. Herne is not the seance when Mr. Herne is not the seance when Mr. Herne is not the seance w

lestation indeed." At me way me for; I should so like that handsome for."
"Nonfonce," said Mrs. Burry; "don't sak for any thing extravagant—fruits and flowers are but to have brought," and all around saked accordingly—an spile, a part graces, & h. While still talking, about our wabet, Mrs. Burry, Mrs. Guppy, and Miss Neyland acceamed and celled the said of the sai

want him and a friend of his to hear the voice.'
It will be interesting to learn if there is any hads for this spiritual approintment.

Ose can no solid object is surface. It seen

From the Fox Lake Representative WISCONSIN.

Spirit Manifestations in Fox Lake.

Various and marvelous reports having be-come current in this willage respecting certain c me current in this village respecting certain alleged in infestati are depirit presence and power occurring in our midst, we doem it proper to make a b infestatement of the goal facts of the mitter. Well aware of the arong prejudice which many persons honestly entertain against Spiritualism and its alleged evidences, we promise with the assertion that we have no theories, explanations or issue to defend or assail. As a jurnalist our business is simply with the material facts.

NATURE'S HAIR RESTORATIVE is one of the conders of the mineteenth century. It removes andruff, keeps the scalp fresh and clean, an tives the hair a fine glossy appearance. Res

Original Essays.

PRAYER AND WORSHIP

By Wm. B. Fabnestock.

Prayer may be defined the spottamens expression of our desires, addinged to the Supreme Belleg or the practice of communion in devotional address and supplitation; white worship is the act of paying divine hours and adoration to God.

Prayer and worship, therefore, are the glorious means that enable us to approach and adoration to God.

Prayer and worship, therefore, are the glorious means that enable us to approach and adorathe Almighty Father as our incil instone and our gratitude may prompt, but it is to be regretted that these blessings are also of an offered up at many a strine, to as many idole, whose votatics, misguided though they be, are still reprecively increally devoted to their God.

In illustration of this fact, let me a.k. does not the miser bending over his gold, worship it as he counts it, and re counts, to worship more; for money is his god, and regardless of all stee, he abjures life's choilors, often safisfrey gold and hunger's picching want, that he may add more lucre will poorer a till soore.

that a portion of the God principle or every individual person or thing, as well ter; consequently, some persons may, to reconscience, argue that it would be imwery individually, some persons may use considence, argue that it would be improved the considence, argue that it would be improved that it would be improved that it was to be individually and we or commandment said to have been used in the consideration of the commandment given, ye do not exist. According to this, God not give the commandment of Mose; not know that he existed in everything, of know that he existed in everything, of know that he existed in everything, of know that he existed in overship any consideration of the commandment of Mose; now that he existed in overship any consideration of the commandment of Mose; now that he existed in overship any consideration of the commandment of Mose; now that the consideration of the

his works. .

Therefore it is more than probable that the Al sighty Father, or the Great Spirit, is the only od and true spirit to be worshiped, and he being a everything, everything must partake of his name in proportion to the quantity of his attributes ure in proportion to the quantity of his attributes in hem, and as those qualities increase in each hirg or being, so is there more of the God principle is them as they ascend in he scale of being. Ill are perfect in themselves, as, under the cirrumstances, they can be; but they can never equal between the cirrumstances, they can be; but they can persepirit, and berefore, can so be seen or heard by men or

man hath seen God at any time."-John, 1: "Ye have neither heard his voice at any time, nor in his shape "—John, 5 : 17. "And he said : Thou cannt not see my face ; for ere shall no man see me and live."—Exodus, 33

om no man hath esen, nor can soe."-1:t

Whom so man hard wees, not can see.—the sandty, 6: 16

say spirits communicating through mediums, we testified that they saw Ohrist in the Spirit orld, as they did, the spirits of other men; but yet has one returned to a y that they ever saw. The inference therefore, is plain, that Christ is a considerance therefore, is plain, that Christ is a rid, as other seen, and like them, is still connectwith matter in the shape of a spiritual body; lie the Great Spirit, or God, exists in eternity, rependent of mattr, and being pure spirit, can the seen, heard or recognized by any of the sees or qualities belonging to man, cherub or spirit.

agnetism is a quality outside of a magnet. So

Magram as a dispiration of matter.

In your paper of the 4th of Feb. 1871, I notice some remarks following the account of cures made by aptitu who control direct. A. E. Robicsoo, it which the phenomena exhibited by this excellent which the phenomena exhibited by this excellent matter are considered the "mystorics of medium."

An incitiont is detailed in which Mrs. Robinson, hite under aptril influence, diagnosing and pre-rising for deases, experienced the polarit's mail-ty, that was described in an imopative inchialy above her—she intifully upon hereif the sinch lay above her—she intifully upon hereif the sill, etc. "Her finger salls turned purple and she owned all the aymptoms of a most owner agree owned all the aymptoms of a most owner agree

housed all the symptoms or a more writer goes on the course of the symptoms or a more writer goes on the course of the symptoms or any "the the offer person present, or at any distance away, this medium feels the exact condition of the patient. As soon as she expenses the nature of the disease and it is reduced to writing by the enamenating the intensity of the feeling pusses away, and yet, in some cases she feels so afficted with the safe present elsewe that hower elsewe before she satirely recovers her normal condi-

These facts are obvious to those who see her when wader spirit control, of disafroning and prescribing see the second of the second see that when wader spirit control, of disafroning and prescribing to the second of the second see that the second second

when the spirit takes control. Mrs Robinson, noder such circumstances, is simply in a sommambulic condition when she resist the diseases of those who spily to her for relief, and as all her faculties are clear minded, she can see or feel thir diseases whether this commandation is the simple of the second she will be the second she will be seen to see the second she seen the second she will be seen to see the second she seen to see t

that she should, and not that she should, and not taggit, would have known the fact, and not say that we done so an "animal magnetic influence," which as well as mortals, have been led to suppose that it was necessary to feel the disease of those they might relieve, and that it was equally importative that they should take them upon them saives, which is as false as it has been permicious to those who have been the victims of a fue doc-

to those who have been the victime of a f. the doc-tries.

That these cures are made through Mrs. Robin-son, there can be no doubt, and that they go to prove that abe is then very deeply in a somean-nelic condition, and that her powers, like all oth-ers who are deeply in that relate, are exceedingly the abould softer while sho is relieving others, and her doing so is purely the result of wrong impre-sions, and could be entirely avoided if she under-stood the true nature of her condition and her powers while in it.

If it is possible for persons who are in this condi-tion to tell into which wine gleas the finger of any one has been secured dipped when a decem, and one has been secured dipped when a decem, and an extraction of the condition of the condi-tion to tell into which wine gleas the finger of any one has been secured dipped when a decem, and the condition of the condition of the condi-tion of the condition of the condition of the condi-tion of the condition of the condition of the condi-tion of the condition of the condition of the condi-tion of the condition of the condition of the condi-tion of the condition of the condition of the condi-tion of the condition of the condition of the condi-tion of the condition of the condition of the condi-tion of the condition of the condition of the condi-tion of the condition of the condition of the condi-tion of the condition of the condition of the condition of the condi-tion of the condition of the condition

siled_with water, are presented to them, they can certainly few shat a text may contain without butching it.

This, and many other like experiments, I have the condition, and it is only another phase of their power to diagnoze discess, as I have often had them to do, for me, even as far off as fouth Carolles, and a friend of mine, Dr. O, can do so at any time, if asything belonzing to the invalid is presented to him—s letter, or even their sign states will it suffice. The contained of the conta

as teer own hant it teey do not above how a varied it.

If Mr. Robinson, or the spirits who control her, will direct her clairvoyant powers to the reat of disease, independent of her senses of feeling and semantion, since will rocker all their increasing from the one, and search the other presenting from the one, and search the other presenting from But when patients are taught how to enter the somesmulic condition themselves, and their mind is properly directed when in it, then they receive all the benefits to be derived from it, with-out injuring any one.

Lancaster, Pa., Feb. 2nd, 1871.

" THE GOD OF THE BIBLE."

By S. W. Davis, M. D.

By S. W. Bayls, M. D.

Sp'ritualists are often charged with infidelity, and accused of rejecting the "God of the Bible;" and most Spiritualists, I believe, piead guilty, and try to defend their position. But to mey this seems quite contradictory, for I think it is very clear, that Spiritualists are the only people who do fully accept and believe in "the God of the Bible;" while those who make the charge are the melves the unbelievers. Let us investigate this matter a little, and see if we can not find out who really was the: "God of Abraham, Isase, and Jacob."

To bugh evite, I will call attention to the fact that the word "God or "Lord," is sometimes, if not always, used, to denote more themore. See Gen. 1: 26: "And God said," Let us matis has in our image, and side our likeness." "Again, chap, 3 and 22-30 verse: "And the Lord and behold, the nam has become as one of us."

In the second pace, "the Lord," or "God," are terms sprilce to asagels. Gen. 10: 7, 13.

This is a vertiable spiritual communication, and the communicating intelligence is called "the angel of the Lord," four different times, but in the 13th verse, it is said: "And she called the name of the Lord that spoke annot her, thou God saat me."

Gen. 18 chap, 1st verse, says: "The Lord appeared unto him (Abraham), in the plains of Mamre." In verse 3: Abraham stated, "My Lord, if now I have found favor in the y sight, etc." S. e also, verse 13 h.

Now, to the 2nd verse of this same c-apter, it is said "three men stood by him," and it is evident throughout the chapter that these "God of Abraham." In the next chapter it is said "two angels came to S.dom at even," and Lot seeign them said, Behold, now, my Lords, turn in, etc. Upon close examination it will readily be seen that these two angels were the same that appeared unto Abraham, the third having tarried with him. They are called in one instance, men, in others, 'Lord," and others, "angels."

one instance, men, in others, 'Lrd,' and others, 'angels.'
Gen. 21st chap, begins by saying, The Lord, visited Sarah as he had said, and the Lord did unto Sarah as he had spoken. For Sarah, conceived, and hare Abraham a son in his old age, at the set time of which God had spoken unto him. (Refer to chap, 18; revers 10.) 'This same person has been called "man," 'Lrd,' "angel" and "God.'
Gen. 33: 11.—"And the angel of G d sp ke unto me in a dream, saying, Jacob, ste." Verse 13th.—"I om the God of Bethel, where thou amointeds the pillar, and where thou rowest a vow unto me." (Refer to chap, 28: 18)
Exodus, 3 chap, 2,5—"And the 'angel' of the Lord spp-sard unto him (Mosey) in a fame of fire, out of the midst of a bush, and he looked, and behold, the bush burned with dre, and the bush was not consumed. And Mosee said.

House hid his isos, for he was all'aid to lock up on God."

Was it an angel that sppeared unto Moses in the burnies bush, or was it God? Or was the angel, the God of Abraham, Lasse, and of Jecob, as he declares? It Samuel, \$9:18, 14.—"And the venum said unto Saul, I saw Gods assending out of the earth. And he said unto her, what form is he of? And she said unto her, what form is he of? And she said unto her, what form is he of? And she said and send man comett up, and he is devered with, a mantle. And Saul particulated that it was former."

From the foregoing, it is evident that the terms "Lord" and "God" ware applied to angels, and in the last case, to the spirit of a dead man (Sasunal).

Elias with mores, and tooy not the Bible, it appears that angels were called "G d, "Lord," etc., and that these angels were none other than the p rits of dead men. Hence, the conclusion, that the "God of the Bible" is identical with the "p rita" of the Sofritualists "The fool hathsaid in his heart, "There is no God." Who are the fools?

Spiritual Manifestations through De Witt . C. Hough.

C. Hough.

C. Hough.

C. Hough.

C. Hough.

The Washington Gautte speaks as follows in reference to that young medium for physical-manifestations, Master De Witt C. Hough.

The nights of Wednesday, Thurrday, and Friday of last week, an inquiring sudience.

An inquiring sudience.

Friday of last week, an inquiring sudience.

Friday of last week, an inquiring sudience.

Martin and the control of Master De Witt C. Hough, son of Mra.

K. K. Sieddard, of Hartford, Connecticut.

These manifestations are said to be exhibited through the ageacy of a band of spirits of which Colonel Andrew Perkina, of the 16-1 Connecticut regiment, is the controlling intelligence.

The medium was put, into a wardroble on the platform, securely tied to a chair, and, the door being cloor, after the lapse of a few minutes, untied, Committees were appointed by the audience each nucht, constains, on Wednesday night, of Hon. Mr. Ets, of New Hampshire, and George B. Konniz, of the Baltimore and Ohio Raliroad, on Thursday night, of Dr. Patterson, of the Census Bureau, and Mr. Miller, of this city; and on Friday night, Mr. Hill, of the Baltimore and Ohio Raliroad, on Thursday night, of the Baltimore and Ohio Raliroad, on Thursday night, of the Baltimore and Ohio Raliroad, on Thursday night, of the Baltimore and Ohio Raliroad, on Thursday night, of the Baltimore and Ohio Raliroad, on Thursday night, of the power of the spirits to produce such manifestations, As these manifestations were, each night of the same kind we shall speak of them collectively.

Jupon first entering the cabinet, Master Hough.

tions. As these manifestations were, each night of the same kind we shall speak of them collectively.

"Upon first entering the cabinet, Master Hough was untied. The floor was closed, and when opened he was found tied by the wrists. The cord was, in this case, tied firmly, and by means of "loops," not "knota," in the ordinary style. He was then tied by the committee, tied as securely and firmly as they could tie, and the door closed. Each committee stated that they cruidh't see how it was possible by him to untie himseli, as he had no point of beginning to s'art from, that is, tied by the body, the arms, legs, and salkles, the writes inshed firmly to the chair, he didn't have the use of his tose to his teets to unive the, knots with. After a while the door of the cabinet was opened, and the boy was seen united: He, was again lasted up, a ring was continued to the course of the cabinet was opened, and he boy was seen united. He, was again lasted up a ring unit of the cabinet was opened, and the boy was seen united. He was opened, and the boy was seen united. He was opened, and the boy was seen united. He was opened, and the boy was seen united. He was opened, and the boy was the number of the course of the cabinet was opened, and the boy was seen united. He was opened, and the boy was seen united. He was opened, and the boy was the number of the boy to get his head down to his hands, or his hands up to his head.

get his head down to his hands, or his hands up to his head.

Again, a wire netting was put over his head, coming down over his breast, and a wire netting over his serm, up to the elbow. These were then securely tied to his body and to each other, his hands were firmly tied behind him and to the chair, his body, his legs and his ankles firmly secured and lashed to the chair. A handkerchief was tied around his seck in many a knot before the wire setting was put on. A solid iron ring, two and a quarter inches in dismeter, was placed upon a chair in the cablest, beside the boy. The ring outd not be got through the meashes of the netting, and was promounced by the meashes of the netting, and was promounced by the meashes of the netting, and was promounced by the committees to be smaller than the boy's lap, the iron ring on his wrist, and the knots and lashings had not, in the alightest degree, been tampered with. A private mark, put on the ropes by two of the committees, was found undisturbed. The door was closed, then re-opened, the handsturbed in the committee informed the audience that they deemed it impossible for the boy to unte himself, as he was tied in such a smaner that he had not the use of where teeth, elbows, wrist, hands, fingers, kneer, ankes or toes.

The boy's coat was then sewed up on his, lapped over lapped, from neck to wast, in the

d by the count

Some of the audie

be other than men, uhril their miraculous disappearance. See Jadges, 27 chap.

Paslms 104: 4—"Who maketh his angels prints."

Heb. 1: 7.—"And of angels he saith: "Who maketh his angels sprints."

Heb. 1: 7.—"And of angels he saith: "Who maketh his angels sprints."

Rev. 22: 8, 9: * * "And when I had heard and seen, I fell down to worship before the feet of the arg I which showed me those things. Then pasin he unto me, 'See thou do it not, for I am thy fellow servant, and of thy breaknes, the propests, etc."

Luke 34: 4—"Behold, two men stood by them in shireling parametrs." John 20: 12.—"And seeth two angels in white." Mark 10: 5.—"And while they looked stead-fastly toward heaven as he went up, behold, two men stood by them in white appare."

Mark Stodard will remain in Washington this week, and w.ll affort par les desiring a forming private seances. In these private seances the sealence. It is skyptic are an excellent opportunity of the suite, or the Endet-Philosophical Journal and the work of the Market-Philosophical Journal and the suite of the saine, yet they are called both men and angels. Acts 1: 10—"And while they looked stead-fastly toward heaven as he went up, behold, two men stood by them in white appare."

Mark 9: 4—"And there speared unto the time that the friend of Job asked this question, to the present, many minds have been end to the proper of the American public.

"Canst thou by Searching find out G of Canst thou find out the Almighty to perfection to specify the saine, yet they are called both men and angels in the suite of the saine, yet they are called both men and angels in the suite of the saine, yet the sa

others have sought to prove that there is but one God, and even no God at all. Now, were it possible for man to comprehend what God is, he would be greater than the Being he comprehended.

one God, and even no God at all. Now, were it possible for man to comprehend what Go dis, he would be greater than the Being he comprehended. The finite mind cannot grasp infinity. But even if, as some search, the reis nothing finite, that all is eternal and an infinite whole, yet all the unfoldings of worlds and growth of minds in knowledge, are brought ab ut by revolutions and evolutions which are but in a small digree subject to man's control, and it is a demand of his nature to believe in a power that can still the tempers, and control, the elements, at least, until he shall be shie, in and of himself, to say, "Pesco, be still?" and wind and waves obey him. It is an necessary for the mind in its primitive development to believe in a God; and to save such that the shall be shall be shalled by the mind in the primitive development on the properties of the mind for the child to love and play with dolls and to yet, both being the power to idealine, which is the God to as faculty,"—the law working to unfold the real from the crude image, projects from the properties of the mind. The properties of the mind of the control of the search of the child to love and play with dolls and to yet, both being the power to idealine, which is the God to as faculty,—the law working to unfold the real from the crude image, projects from the properties of the mind. The control of the search of the control of the

since it is proved that matter can be moved and formed into flowers and vari us articles of use and beauty, and even into worlds filled with organic life, without hands or feet. The forces of Nature are bith voluntary and involuntary, and every atom of matter, acts, as it by volition, but chemical action is governed by the laws of motion, only when acted upon by the power of will, exveted by mind; and we camoot know whether this power can act without organisation or not, but if not, then organization is before thought, and places objecture before subjective being, and causes the greatest display of wisdom to appear before there was mind to perceive and admire its perfection. If mind is but the effect of bodily organism, then there is no surely of its continued existence after death; and these-who believe this doctrine, make life but a bubble cast up by the waves of time to sink and reappear without identity or wise purpose.

sink and reappear without identity or wise purpose.

As man is ever the expression of his God or highest ideal of goodness and greatness, it is well that his imagination be lifted up to some mre noble conceptions of Delty than that held up by the Hebrew (Scriptures; and the Christ principle, not his person, sought to redeem the world from sin and elyor.

Let the logician beware in his attempt to esarch out God, that he, and his followers do not, like Locifer, be huried clown into the darkness of doubt and despair, when the heart shall yearn for that divine love, which nothing but shith in God can give.

There is a sanctuary in every heart and brain where naught but a God may dwell, and from its sacred either, payer goes out to the infinite source of life, as assuraily as rivers flow conward to the except of the work expends before the morning out.

It is no wonder that reason, which has an re-

It is no wonder that reason, which has so re-only been enthroned to sit in judgment upon things both secred and profane, should some-times trample upon divine symbols in its zeal to clear away the rubbish whereon to lay the foun-dations of the spiritual temple of truth, wherein new ideas of G.d and religion shall take the place of the erromeous and debasing ones of the past. But let me say with the post Whittier: "I know out where his lainfas lift."

"I know not where his laland Their frouded palms is air; I only know I can not drift Beyond his love and care." O sensville Cal., Jan 1871.

The Craig Microscope.

We are glad this little instrument is being so readily bought by the people. It reven's the haretofore hidden wonders of the inference at times, in a way that its quite startling, and opens up a ne v field of exploration to the inquiring mind.

Read advertisement on another page. For sale at this office. Price, postage paid, \$3 00.

Aretie Explorations.

Arette Explorations.

The German Aretic Expedition, which returned from the Polar floa this fall, has published the results of its researches. The most important results of its explorations, was the discovery of a new hard, about thirty six nastical mites east of flylithregen, and situated north of the new nigroversh degree of north latitude. This new territory is larger, than Splithregen, and presents a very wild and ragged appearance, being filled with almost perpendicular mountains and citia. This is one of the most important faction of the most result of the most important affection of the most result of the most interpretary of mortal and the continuous flow of the most result of the control of the most result incombance where being a result of the most result of the most result incombance where being a result of the most result of the most result of the most result incombance where being its result of the most result of the most result incombance and the sulting of the country, and several functional or them the sulting the results of the country and several functional or them.

Toices from the Zeople.

STURGIS, MICH.—Elizabe h Graham writes.— can do without my disser, but can not part with he JOURAL.

I can do without my dinner, but can not part with the Journal J.

FINDLAY, OHIO —C. P. Vall writes.—I am wary corry I have neglected pasing for the paper so long a kine. When I could have paid It, I sever thought of it, but se it is now, I can not part present. Am a poor man, and a machinist. The shop that I am working in, does not run half the time, am getting vary small wages, and it takes all that I can care to Reps to is wood, rent and provided. My diverse when the lates are to the lates of the lates of

Remarks:—Deer brother, we deeply sympathize with you, and will not deprive you of the Journal on account of your powerly at this time. But let it be a leason to you and all others situated as you are. Never longest to pay for your newspaper when you have means. The columns of good newspapers

SHIELSVILLE, THO ... John Tomlineon Ton will find five dollars and twenty inclosed, to pay for the paper for another we can not do without it... we think it a on old rotten theology.

on old rottes (heslogy.

—GRENG ARDER, ILL.—A. A. Angel writes.—
Eaving come acroes an article in your valuable poger entitled, "We Just," it has brought me to a
knowledge of my shortcomines, but it is an error
of the head and not of the heart, for I could not
nor could any one in the habit of reading the son
inspiring articles in your valuable peace, be guilty
of gross neglect in this brapect. Therefore, in extensation of my seeming neglect, allow me to spoil
continuation of pour excellent peace.

CORRY, PENN —Sylvester Barnbart the the paper well—its columns come resh thought, to instruct and cheer me

could not do without it.

CENTRE SELPRE, OHIO.—Hiram P. Harris
writes.—I suppose it is not often that you and
your readers beer anything from this quarter. The
shirticalists here are few in number, yet we bave
had many remerable manifestations of spirit
power. Air. issac waterman is our man medium.
He seems to be endowed with many gifts. I saw
him breat a cancer that had been of long standing.
He killed it in short treesty manutes by the is ying
out of hand-a. Time has decided that the cure is

FORT DODGE, IO WA.—Mrs. S writes.—You will find inclosed three renewal of my subscription, for I can put your variable paper. The spi contains satisfies my soul's desires.

MILFORD, GA.—A. M. Hand writes.—You will permit me to say that I am well pleased with the paper, and think that you are doing much good. I am taking several papers, but always read the JOURNAL first. MENASHA, WIS.—Daniel Priest writes.—I wish o continue the paper always. We have every day roof of the truth advocated by you.

BRITISH HOLLOW, Wis.—Rithen writes—There are a few liberal minds in tion. The great trouble with us its good and reliable mediann. If some good dium and lecturer would pay us a visit, I would wake up an integral made cause. the material—only it wants especially to

of Industrial Office of the second of the se

STEEL'MG, LLL - Mrs. A. M. Hetfield writes. -Please find lociosed post office order for three dollars for the renewal of your valuable paper. We would be shelf if we did not have it to permis once

Remarks:—The rules for becoming most spee developed as a spirit medium will be found in two books advertised in this paper, viz., "Ua hill on Mesmertem," and "Artificial Somnam two books advertised in this paper, van, will on Meanweien," and "artificial Somms Ism." Both books are necessary for a philos at understanding of this great science, and a be in the hands of cyary intelligent reader, will send both volumes to any eas, post participated three dollars. Address S. A. Jose South Clark street, Obiosgo.

CLARESVILLE, CAL-Mrs rites.—The time for which our minable paper has nearly and and self which for its ar-read with much interest, and it

OWEGO, H. Y .- J. M. Le

UNION RILLA, INC.—Ranks

Ob, Why Should the Spirit of Mortal be

liowing quaint and beautifut to the pen of Abraham Lincols or did he know their author-his nature, and he was fond

pg.—or an stage out as the last verse; I Oh, why should the spirit of mortal be proud! Like the srift-dying meteor—a fast flying cloud. A fash of the lighting: a break of the wave— He passeds from the to his real in the grave— He passeds from the behing real in the grave— He passed from the basic real in the grave— He passed from the basic real in the grave— He passed from the passed in the grave— He passed from the passed in the grave— He passed from the grave of the grave— He passed from t

So the multitude goes like the flower or the weed. That withers away to let others succeed; So the multitude come, even those we behold, To repeat every tale that has often been told. To repeat every tale that has often been told. For we see the same that our sharpes here been, we offent the mane that our sharpes here been, we offent the mane strene, we see the same with And run the same course our stathers have run.

'Tis the wink of an eye, 'Tis the dreught of a b From the blossom of life to the palences of dea From the gilded saloon to the bier and the shro Oh! why should the spirit of mortal be proud!

" THE SCIENCE OF EVIL : "

O: First Principles of Human Action; toge er with Three Lectures: Salvation and Da nation Before Birth, or the Scientific a Theological Methods of Salvation Compan Sunday—Ita History, U-es and Abuse Prayer—The True and False Methods Co-pared. By Joel Moody; Toneks, Kan Cranc & Byron, Publishera. 1871.

Crane & Byron, Publishers. 1871.

This book is beautifully printed, reflecting great credit on its publishers, Crane & Byron.
This is the first literary work published in Kansas, and really one that this young and growing state may well feel proud of. It comprises \$42 closely printed pages, and the contents thefoot are boldly and feerlessly expressed. Its author is one of the most prof und this kers of the present sge, and his searching analysis of Evilite eminently well calculated to excite thought. We commend this book to the thinking minds of the world. The author in his first chapter, says:

is eminently well calculated to excite thought. We commend this book to the thinking minds of the world. The author in his first chapter, says:

Lord Bacon said: "Sol ness are facts, generalized." There are many facts in the world called evils; e-deletively they may be world. Evil is, and therefore means, some thing. It has been doubted that evil is,—but this is easily a matter of defaultion; the facts balled Evil have not been deuted altogether; midther name has often been given some of them, yet the same facts remain. It will be our tank to treat of these facts, under whatever name they may have borne, to find their meaning. What Evil is, it were foolish enough to attempt to answer. Force and matter are, yet no one has ever told us what they are. We have become cognitunt of certain effects of the action of force on matter, and have designated these effects by cartain rames, expressing quality, quantity or condition. We say certain effects are good, and cretain that reflects are bad. So also of men, laws, institutions, actions; they are good or bad. The faction becomes impossible when we ask: Was Fundalism and the faquisition good or bad, as a biblical and Jewish institution? Here is a biblical and Jewish institution? Here is a biblical and Jewish institution? Here Reco. Jesus, and Lincola, evils as men? For we find mankind divided in opinion on all these questions. There is a no, and s yes, the great answers, and and Jewish institution? Here is a consume connect to evaluate the fact of the conditions of animal and the factoring give a force answers and have often forght over this question. Were have yes, as we have waged, the public is divided in epision. Is were a sevil. Opinion is divided; and thus definition of evil is impossible, and have been an action of conditions; for What is pleasure and like you, is pain and the factories

con lacks deficitors the first the circle silver deficitors as for the circle silver deficitors as for the circle silver defice as good as well as an well as on well as on well as on the circle silver deficitors and constitutions. The circle silver deficit defic

may pass from the finite circle to the infinite hyperbola. But let us bring anoth r element into the case of the dog and the rabb'i. The rabbit eats the young apple tree in the farmer's orchard; this brings pain and annoyar cs to the farmer, blighting his hopes, and rendering his lab r useless. Here is an evil to the farmer; yet there was a partice adaptation of the tender little apple tree to the stomach of the rabbit, which serving for food, doubtless gave it pleasure. The truth is, the apple tree is adapted to more uses than one, and the stomach of the rabbit to more kinds of plants than one. The rabbit wanted it for food i, the farmer also wanted it for food in its fruit time; and in the conflict of desires there was piessure to the rabbit and pain to the farmer. He now hunts it with his dog, who devours it; whereupon the farmer rejoices, and the dog has a fine meal. The apple tree might as well cry out against the dog, "Evil" or, "Non-adaptation of constitution to conditions!" or, "Non-adaptation of constitutions to conditions!"

out against the rabbit, as the rabbit to cry out against the dog, "Ewil" or, "Non-daptation of constitutions?"

Here is a fable: A lamb was caught by a wolf, and not killing her at once, after the first light was over she began thus to the wolf; "has one upon me, of which I am entirely innocent! How wicked you are! My constitution is not adapted to this state of things! How creed you are! My constitution is not adapted to this state of things! How dready out are! My constitution is not adapted to this state of things! How dready to the things! How dready the things is the more than the traction of the ment of the mount in a state of things! How dready the things is the most of God!"

To grow the wolf responds: "You little impubent wretch, you deny the wisdom and goodness of God! Has he not made me as I am, and you as you are, and the grass as it is? The grass to grow from earth, you to eat the grass, and I to eat you? You chide God for his providence. He has proyided food for all his creatures, both differing in kind; gross for you, and flesh for me, rea lamb's flesh occasionally. You talk about-evil to you! Your soul will go to the paradise of sheep, when I eat your body. It would be truly a terrible evil to me, could I not get lamb's flesh occasionally; in fact, I should les outright of starvation, and God's wisdom be turned into foolishness, and his government come to nought. How was this you defined about this state of things? Your constitution not adapted to these conditions? Why, you little scouting and blasphening at heist! Your constitution is perfectly adapted to all the conditions—death and my stomach therein I will jastenilate you, and you will be made bold and wollish. Your death is no evil. God designed, in his eternal plan, that you should die as food for me. I feet the gnaw-ings of hunger now, his commands wit in ny stomach to eat you. Besides, were the world's great Carvivors, who roam the wide dead in a month's true. You fool! A speak of your food wood make the proper the conditions—for the we

ting good of the world. Besides all this, your constitution, physically and mentally, is entirely adapted to me. Physically you are good to eat, mentally you are a coward, and don't dare to fight me. God simighty made you so, for which I give him thanks daily, and now especially. You can not bite-you have no canine teeth; I have. Look here! God made me so.' And he opens his mouth and dispisys a dreadful state of jaw; and, the lamb, trembling in fear; had just time to gasp set, "The Devil, not God, made you," and it was torn. In piece."

Now the farmer comes in, and is greatly pained to find one ich his fine lambs devourced by a wolf; and he hunts many a day to kill him; whereas, it was but yest rlay he hunted with dog and gun to kill the rabbit which had eaten his tree. The wolf, and the rabbit, he calls distressing evils, which ought to be hunted down. Man reasons from a fishness and ignorance. The lamb will give him wood, and it is so evil for the wolf to kill it. The rabbit will eat the young trees, and it is a great good for the dog to kill it. Yet the rabbit has the same right to life that the sheep has, and the wolf to food that the dog has. The evil comes in the conflict of desires; the conflict to obtain that, which is adapted to different uses and conditions.

Now there are carnivorous and herbirorous was. There are near those conventioners.

desires; the conflict to obtain that, which is adapted to different uses and conditions.

Now there are carrivirous and herbivorous upen. There are men-whose conditutions are as widely different as the worl and the lamb; and the conditions of happiness are as widely opposit. A Carlb delights in a rosated captive; a Fejas Islander prays to obtain the wife of his enemy, that he may eat her; the Dysks of Borne, to secure the services of a slave in the next world, warjay their ensemists to bring home their heads. They may, "White men read books; we hunt for beads instead." Let a refined young lady of our highest civilization fall captive to a Fejas, and it would be the fable just repeased of the woll and the lamb. The gentle and timic pook Keats, tagh lifts in disposition, was torn to death by worldsh critici—a death more cruel-than by engines of wood and iron, was tor to death by worldsh critici—a death more cruel-than by engines of wood and iron, with which Christians used to torture the life cut of each other for opinion's aske, and who could look upon these death tortures "feveling with jay."

Because men are adapted to the varying conditions in which they live, they often hunt each other for opinion's aske, and who could look upon these death tortures "feveling with jay."

Because men are adapted to the varying conditions in which they live, they often hunt each other down like wild beasts; war not only becomes their amusement, but their means of live-lihood. Nay, it became the religious duty of a Christian king, near the close of the seventeenth century, to drive out the Scotch from their na tive heaths, with rotthess barbarity, not unlike a western wolf hunt. For like crimes, Christian blakope gave him their support, and caking him

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A SEARCH AFTER GOD.

ore any Work in Nature or Art that not Point Significantly to Indi-salized Man as its Author? NUMBER TWENTY EIGHT.

ridualised Man as its Author?

NUMBER TWENTY HOUT.

The ponderous wheels of the universe, the creation and destruction of worlds, the formation and concentration of nebulous matter, the projection of a c. met into its orbit, the opening of communications between planets and different parts of the heaven, are constantly going on, and the human mind fatters as it contemplates the grandeur there. Worlds and systems of worlds are constantly being projected, and communications established but ween them, to that those who have the capacity or desire to do so, can travil and see the wonders of the universe. The human mind is aspiring in its tendencies, and in proportion to its knowledge, its powers are augmented. We gaze with pleasure at the heavens, at the moving, throbbing worlds there, and as we reclaim like Jb., "Who by scarching can find God?" our mind catches the waiting bre 22 of inspiration, and while we sense the influence thereof, we feel like exultingly declaring, "Who can't find out the true nature of God by searching for him."

The universe is grand in its inception, grander in its formation, but more grand in its movements, and while dencing to the music of uncent, and while dencing to the music of uncent, and while dancing to the nutse of chance. Chance is a myth. An infinite, intelligent be ing if a myth also. Perfection nowhere! Absolute perfection as impossibility! The vast universe, like a seroll is opened before us. On all sides, we see imperfection. Chance don't cause it, when perfection is attained by man, then przygesion will cesse. There is imperfection in government, imperfection in all departments of the cause it.

There is imperfection in government, imperfec-tion in religion, imperfection in all departments of life! Point out perfection, and we will point you to a God.
That steamer is o

tion in religion, imperfection in all departments of lifet Point out perfection, and we will point you to a God.

That steamer is on the billowy ocean, and the angry waves seem to curse and writhe in their agony, as prayers ascend heavenward, for the interterence of some superhuman power. There was a defect in the engine, and the noble steamer is in consequence on fire. What a scene! Life, precious life, contending with the mad waves and seething fire, while prayers are ascending heavenward, asking God to open the windows of heaven, and pour down water on the angry flames. All pesish, for the engine was imperfectly constructed. Such is life in all departments of existence. Perfection nowhere! Imperfection everywhere. Yet this imperfection substructed in the wise area and without it there could be no procression. Imperfection perfectly answers a specific purpose, and without it there could be no procression. Imperfection perfectly maneers as precide purpose. Then there is perfection in the wise arrangements of imperfection. No man on earth is perfect. He has learned many won, derful things, and his ideas are comprehensive, grind. Years ago, the days of this earth were only fifteen hours long, the atmosphere was thicker than the densest fogs, many animals floated in it life fish it the see, and were breathed by the lungs mousters of the land.

The atmosphere of their day would not support human life a minute now. The fishes of the samples were all gross, and the earth was gradually preparing itself for the reception of the see, the land animals, the jumper of the samples of the structure of about the seconds in a hundred years slack used its appeal, and how the days are twenty-four hours long, and are gradually lengthening. This fact science has fully established.

Then, indeed, the earth was inspected for man, but perfectly answered other conditions. So

the two just balanced. The imperfection of an engine that causes death, results in life to myr iads of animalou's, and whatever accident may happen to them, in turn aubiences some wise

iads of animalcu'm, and whatever accident may happen to them, in turn autherves some wise end.

Now, the human mind on earth is always full of expedients, and within it are grand enterprises in embryo. The human mind is simply a womb in which the embryotic germ of the future is to it is unfolded. Bome are born here, others hereafter. All are to be distinguished, not one above another. Eons of ages it will take to partially unfold the human mind. Power is the insignia of greatness. One man may be a God to another. The artist, the sculptor, the engineer, the mechanic, would be a God to the poor ignoramus whose ideas did not extend beyond the erjyment of a good meal of victuals.

extend byyond the erjyment of a good meal of violuals,

Our views of God are founded on the idea of power and wisdom. If power and wisdom is the measure of God, then all that possess it purilally, are partial Gods, are fordr in embrye. Our ideas of God are founded on these two essential attributes, power and wisdom. Man preseases both, hence may be pegarded as a God, for he possesses the qualities that are ascribed to the Infinite. Now we have, never seen the being who possesses all power or infinite visition, or who is omnipresent, but we have seen those who possessed considerable wisdom, great power, and who were present in a particular locality, and who resemble man, hence, the only God we will ever find, is man. If power and wisdom are the qualities of a

hence, the only God we will ever find, is man.

If power and wisdom are the qualities of a God, if we cannot find the one that possesses all wisdom or all power, why not consider that person a God who has the greatest measure of it? We measure our God by power and wisdom, and as one possessing all power or infinite wisdom is an impossibility, we must consider that person a God, if any, who has the meat of these two essential qualities.

Will the world continue to we rabip a myth—an unknown God—one who has never been seen, and never can be seen?

That which his 'intell'gence on earth can be seen. The spiritual eye discerns spiritual things—the material eye, the things of earth. The qualities of power and wisdom are always found con bined.

qualities of power and wisdom are always found con bined.

We see an thing accomplished outside of mar. He is a combination of wisdom and power, and possessing the qualities atcribed to a God, he may be one on a small cosle. Why not admire the qualities of a God where we can find them? Why pray to that which we have proved is perfactly powerles, from the very nature of things? If we cannot find perfection, worship that which approximates to it the nearest. Your mar, a mere child here, bending the keet o a myth! Pray for the spray capped waves not to batter against the rocks; pray for the winds to c ase their violence, or the window of heaven to close, and your prayers will die off in sound, and the elements will laugh at you.

you.

Pony mil here, a nere speck on the tidal wave of existence; but by add by when ages shall have paned away, he will resemble the God after whom I am seeking.

We, then, can only find God as we find these who approach the present to all power or inflatite, wisdom. "All attempts to unveil an infinite God will be fruitless—since none gride."

God will be fruitless .- since none exists

God will be fruitless,—since none exists.

Agaic, on this earth, in all departments of the arts and sciencer, every thing is visible to the naked ego. Toe watch, engine, magnetic telegraph, etc., are all visible to the sebres, but when any thing transpires that the eye can not see, or the senses understand, all at once the saperstitious mind sacriber the action thereof to an infinite God. We find that peculiarity exists on earth. Such is only blind idolatry,—blind, infatuated ignorance.

Any body will admit that man made that engine with it's ponderous whoels, levers, and place

gine with i's ponderous wheels, levers, and pis-tons; but when they behold the lightning—see the electric flash pass from cloud to cloud—they exultingly exclaim, "God did it!"

gine with it is posserous when a lightning—see the electric flash paw from cloud to cloud—they exhilingly exclaim, "O.d did it!"

None so ignorant but they will admit that mun constructed the Great Eastern, with its spacious parlors, ponderous wheels, and expansive sails, but when they see a comet with a long train of translucent light, moving with wooderful rapidity in the regions of space, they cry out: "Oh! G.d maile that, and blessed be the name of the Lord!"

On all sides ignorance is the basetting sin. The mortal of earth, like a mere pigmy, is ever grouping in the regions of the supernatural. He wants to find some one to pay homage to. Beyond his material visios, he sacribes all to G.d! "God caused the lightning! G.d.I made the thunder! G.d launched the camet in the regions of space, to play hide and seek with the stars! God did all this! Glory halleleljah! Elem the Lord; to him sacribe all praise!"

But we must not dwell on this. A grand field is before us. Let thus was desire, sing praises to an infinite G.d who cannot move cannot see, cannot answer a prayer. If we worship any being, it will be one who approximates to infinite widon and all power, and who is visible to the material or Thristeal eyes.

On all sides we hear the hum and burs of industry. It creates sweet music as it choose from surrounding objects, and then dies away in sweet, plaintive whispers. The human mind is ever aspiring. Whether tending a hite to the heavens, to draw electricity from the clouds, or taking siens to snow the park on sweets, or conveying news under the, briny deep, he exhibits his Godlike qualities, and as we surrey him moving with the eye of science among distant spars, numbering the planets, and surveying the grandeur of the starry orbs, we ask if he-shall not execute what he has the power to plan, and finally become a master mechanic away off in the regions of space, and create what he now ignorantly attributes to God?

The scenet before us are grand! Our spiritual eyes sweeps the horison, and basiodis the action

gions of space, and nowhere can we recognize

the throne of God!
Yes, Man; his intellect is grand in its conceptions, grander in its work, grander still in the results it accomplishes. Yes, man, individualized man, before you is the wide-pread universe, and think not, so you glance at the pulsating worlds there, that among them somewhere is located the throne of God!

. TO BE CONTINUE

CHICAGO MEDICAL SOCIETY.

Discussion of a P. oposed Law for the Regulation of the Practice of Medicine

Buc. Jones :- Herewith fird erticle climed

Bac. Jones:—Herewith first criticle clipped from the Daily Tribune:

The Chicago Medical Society held its regular weekly meeting in the Coucty Court noom last evening. T. D. Fitch presided, and Dr. Domcricker recorded the proceedings.

The following named physicians were present: Drs. Davis, Emmons. Fisher, Bevar, R.1d, Wickersham, Paoli, Frederick, Quine, Van Hotz, Dysa, Margeran, Millard.

Drs. Dancan and Hoyne, hon co-pathlate, were present as speciators.

The following bill, entitled "An act to protect the people of illinois from empiricism and imposition in the practice of mericine and surgery," now a law in the State of Ohlo, was read by Dr Emmons, and, in connection with the resultations, debated npr., and favored by the m-jurity of the speciety. The decument was laid over for further consideration at the next meeting.

resolutions, debated upper, and favored by the important content was laid oper for further consideration at the next meeting.

Short in 1. Be it enacted by the people of the Sate of Elimeis, represented in themest Assembly. That it shall be unlawful for any person within the limits of said state, who has not attended at least two full courses of instruction, and graduated at some school of medicine, either of whice United States or of some foreign country, or who can not produce a certificate of qualification from some State, district, or county medical acciety, composed of not less than serve active members, and is not a person of good moral character, to practice medicine in any of its departments for reward or compensation, or attempt to pract or medicines, or prescribe medicine or medicines, for reward or compensation, for any sick person within the Sate of Illinois. Sec. 2. Any person living to the State of Illinois, or any person coming into said State, who shall practice medicine, or asty services medicine, or any person coming into said State, who shall practice medicine, or asty services reperform, or attempt to practice medicine, in any surgical operation upon any person within the Blate act, shall, upon conviction thereof, he find not less than fifty, nor more than one hundred dollars for such efficace; and, upon conviction for second violation of this act, shall, in addition to the above fine, be imprissed in the county juil of the county in which such of increases the heave the act, shall any person synchrone contained as and the county in which such of the source as a compensation for services readered: Provided, Nothing herein contained shall many way be construct to apply to any person gracticing decitative.

The society adjurned until next Monday evening.

evening.

DEAR JOURNAL:—Some of your readers at
the first glance, may give these dignitaries great
credit for seeking thus to protect poor suffering
humanity, but on second thought, be it rememinch its gaste, and any give meet aguitatives great credit for seeking thus to protect poor suffering humanlity, but on second thought, be it remembered, that by the fruit we are to judge of the tree. I-optice that their sympathy is greatly any mented by the rich feas that-so often fall through their cjutching fingers. These land sharks, by every method in the world, try to keep the people in ignorance, teaching them that they can with impunity violate all laws of health; then, albeit, come to them and be cured. Mercover, it is true, that millions of earth's in hubliants are this day ar flaring (many of them the tortur, so of the damned) from mineral and poisonous drugs administered by these or thecks M. D.s., and follows: of the notorious Paradeus, the truly great humbug, who burned the works of the good old Galer, and established as tchool of medicine, introducing caronaux, believing the human body to be compounded of sails, salphur and quicksilver, and it was for this reason that he employed mercury as an universal panaeces. How should, say the intelligent reason. The following the trimeter, which were once contained in the 64 primarics and proximates, and that it is therefore, imposseble to give any ad, or to cure maladies by the use of cradities and mineral masses. Milliona, with achimg bones, spongy gums, toothlers, lame, deaf and blind, and millions on millions of alsughtered ones gone on before, can, and daily do, textify of this meet foul wrong, which is hourly being perpetrated by these regularly schooled doctors. I know many allopatoic dectors personally, who have long any given up this sax saxinating mode of practice, and who could ten ify that one third of cart's inshabitants eras derived the death, and that they undoubtedly stifled more than they cured.

What are we to do with such facts as these staring us in the fac.

tice, and who c suld issulfy that one third of carth's inhabitants rare afteringed to death, and that they undoubtedly hilled more than they cured.

What are we to do with much facts as these staring us in the face. The following extract is from Dr. Benjamia Rush, who stored at the head of the profession in Philadelphia for many years, and declared in one of his public lectures as follows:

"I am incessantly led to make an apology for the instability of the theories and practice of physic; and those physicians generally become the most tendent who have the most thoroughly emancipated themselves from the tyranny of the schools of physic. Dissections daily convince us of our ignorance of dieses, and cause us to blush at our prescriptions. What mischis flave we done, under the belief of false facts and false theories. We have ansisted in multiplying diseases; we have done more, we have increased their mortality. The art of healing is like an unroofed temple, uncovered at the top, and cracked at the foundation."

Dr. Sammi Dickson, of England, says:

"It's Sammi Dickson, of England, says:

"Had I the space, I could all every column of the Joyneart, with testimony like this from the most content physician in the world." If a fixety ensury should enter our country and each to destroy the lives of our dear ones, how con would brave hearts sell their last drop, of blood in defending them,—but angels says whe mark these barbarians can with hispanity, kill a whole neighb brince, and these learnershe, smearing healing thousands these bardfest four maling this years, or to prescribe, some mild but potent halm, thus speedily and permanently healing thousands these bardfest from allopathic yearsh, and as a fust recommence, must go not only mouth but, great God if must be faced and impresenced. In a few Bands the last which is not an and the second of must be faced and impresenced. In a few Bands the last his in the placed and impresenced.

those whose only effence is, "Good-will to all, harm to none." Forbid it Freemen! Forbid the Heaven! Thousands would go to intimely raves, singular man be regular quarks. **Hérôde Princises, who might have lived under the aktili-init treatment of mediums diplomatized by the curt of heaven. Orthodox medicine and orthodox religion are twin brothers.

Spiritualists, in the name of the just made perfect, in the name of of your singulared dead, in the name of humannty, merer again pay one cent to an orthodox minister, nor an orthodox doct v.

DURONT C. DAKE.

548 Wabash arenue, Chicago.

£37 Illinois sub cribers will please preservathis paper, and look for the form of a remonstrance, hereafter to be published in the Jour MAL. Cat that out, and paste it upon a paper, and get it signed by your neighbors, and send it to your member of the legislature now in session in Springil. Id, with a request that he present the same to that body for its consideration.

Lyman C. Howe.

The above named brother, as our readers have been advised through the columns of the JOURNAL, has for several weeks last past, been lecturing at Chiesgo, to large and appreciative

lecturing at Chicago, to large and appreciative audiences.

Brother Howe is a trace speaker of the first order. We have not seen a single person who has heard Brother Howe speak, that has not been well pleased. He will continue to speak on Sandays during the present mouth in Chicago, and will answer calls to speak weck day evenings, in the all cent country. He will receive calls to speak Sandays during the month of March. When engaged for that month, he will announce the same through the columns of this paper, and will receive calls to lecture week-day evenings, during that month, in the vicinity of the place he may be so engaged for Sandays. Address him, care of this offly.

Frank L. Thayer.

The above named most excellent test and musical medium started for Momouth, III., for two scances on the 9th inst. From there he goes to Galesburg for two scances.

Those of our friends who may desire to secure his services, can address him at 334 Ohio street, Chicago.

Dr. Damont C. Dake, one of the most successful physicians in the United S stee, has located himself at Chicago. Office and laboratory, 548 Wabash Ave.—Western Rural.

Boarding House to Rent.

To RENT—A nice, centrally located dwell couse, of twelve rocms, with hot and cold wa bath room, gas fixtures, nice cellar and store rooms, and in first-rate order for a good board rooms, and in first-rate order for a good board-ing houses,—all especially adapted for a home for Spiritualists residing in or visiting Chicago. Will be rented on reasonable terms to a person able to furnish and keep a good house. The patronage of the "Home for Spiritualists," here-tofore given to that house, which is now closed, will doubtless, be given to this one, if well kept. Terms, \$65 per month,—payable monthly in advance.

Any one desirous of renting the same can ad-dress: S. S. Jones, 189 South Clark St, Chicago, Ill.

Attention Subscribers !

When you remit money for the JOURNAL tate distinctly whether it is for a new subscription, or to renes an old subscription,

LITERARY NOTICES.

Old and Nos. for February, is received, and commends itself, as usual, by its choice table of contents. It does not aspire to be especially learned, and cone quently dull, but is overflowing with good, bright common sense reading. Attacagh started under the maptices of the Unitariaca, it is not a sectarian organ. Roberts Brovia, Boston, publishers, will send it four months on trial for one dollar.

months on trial for one dollar.

Bery Saturday, for Feb. 11th, comes to us as untal, illied with spirited engravings, among the most "taking" is "Coasting at O make." The first page contains a like mess of Gen. Robert E. Schenck, our Minister to England. We agree with the Times of this city that if this is a good likeness of the Bilinters, the surest way to see "e. England into a settlement of the Alab mactains, will be to buy up the edition and distribute it among the members of Parlament and their constituents. One glatce at it will bring them to terms.

Harper's Weskly, for Feb. 11th, Las a splendid wood cut of Count You Moltke, and a supplement containing a fine pictorial map of Paris and its caviron, showing the principle buildings, monuments, parks, the French fortifications, and the Prusian line of investments. The Weekly has also its usual variety of choice reading master.

resums matter.

The Herold of Health. This sterling old magszics contains in its February number many articles of great value. Among the most merini are "Alchololie Similants, as Affecting Mes-tality," Studies in Hygiese," "Dist for Chi-drens." Wood & Holbrock, publishers. New

The Western Home monthly published reached the second mis filed with short, sh

Published by the Western Home Co.

Sports and Gennes is the name of a very near

magazine, published in that "city of notions,"
healthy and develope entirely to innocent and
mains, Blasting, dec, charming Phys and Tabisaux, Magic Trocks, Queer Repay and Tabisaux, Magic Trocks, Queer Repay and
Tabcon to hand for midranting the publishers, which
con to hand for midranting the publishers, Adams
of Co., 30 Healtheld St., Béston.

& Co., as instead St., Beaton.
The Irrestantials Records of Gasogy: by William Denison. Wil
Co., Boston; publishers.
Handrois of our system are all
with this work. These who has
will be benefited by in parents.

Rersonni and Tocal.

The BANNER save: "The Hon. F. B. Dowd or are sport, Iowa, srived in this city to day, owd is Grand Master of the Imperial Ord opicraciana, and is here for the purpose of oing a Grand Lodge of the Atlantic."

favors.

-Dr. J. E. Balley is timerating in Northwestern Virginia. He speaks on Sanday the 5th Inst., at Columbur, Fa., in the Universalist Free Church : on the 13th at Corp. Address during the month of Feb., at Corp., Fa. Keep him at work in the good cause, Irlends.

-L D. Nicherson, of Appleton, Wis., has a full set of Lycoum equipments for sale. F.r particu-lars, address him.

- John C. Howe, writing from Northboro, Mass., says that he will visit the West as a healing medium if he could have some means farhished to get him there.

nim there.—More Rail writes us from Thiaville, Petn., as iollows: "Giorious revivals have followed in my wake all this wister. Our course is coward. People are tired of this hashe of old theory. There buyer and thirth after petitionals wise. There is not the contract of the petition of the contract of

JOURNAL.

—A young lady of Vincennes, ind., while with reasing that city for recruits for a fluiday about, applied at the door of a bugulo, not know foug the character of the place, and, upon enter size, that covered there as interesting party of any half covere or more of the most highly re-special men in the city, "shining lights in the costal formation of the lady was fully equalled by "a proposed of the lady was fully equalled by "a proposeration of the party surprised.

The hoose concerning the angle of the lady to the the

of the party surprised.

-The book concerning the 'allies' globe and an interior world, is approaching completion and one make its appearance oom a time in March. We shall present some exters As from the proof sheets in our next number, r and perhaps continue until its issue.

-E. B. Stickney, of Otton, Cal., writes: 'Dr. P.
B. Randolph is mo' Ang. We are in need of such a man as him, for several reasons. People of this state are very? ornal is their views, and his liberal ideas would to 'An."

ideas would be 22."

Dean Clar? , inctured in Milford, Ct., the 5th and 13th of this month.

Death is but a kind and valcome servant, who unlocks, with noiseless hard life's flower-metricled door, to show us those we love. A. J. Davis.

es in all parts of the Francis Herard, w

-At Cedar Repids, fows, Miss S. C. Gardner his made such timely-discoveries of fires, and rendere assistance thereat so cooly and efficiently that the

City Conzell is agents to any cer of the Fine Department.

Air., Mary L., Ellispangh, of J. liet , I. l., writes

'I want to fell you what a rich treat we have
been erjoring through the mediamathy of our tal
ented young hardher, Harry Bastlan. As a mon,
he is every heaf a gintlesian. As a medium for
hybrical magnifications. I have never even it
equal. The hunty of them manifestations is traregistry with which the power goes from onregistry with which the power goes from onregistry with which the measure, is which the
manifestation is that the manifestation is trained to the manifestation of the measure, in which the
entering of the measure, and the measure of the conentering of the measure, and the measure of the conentering of the measure of the measure of the conentering of the measure of the measure of the conentering of the measure of the measure of the conentering of the measure of the measure of the conentering of the measure of the measure of the conentering of the measure of the measure of the conentering of the measure of the measure of the conentering of the con-

—The annual dismir he the "fellen to Desire, has just been giften by one of the sions. The justice with agreed by desire

hew York is full of pastors out of employment who have had fine charges, good salaries, and who have known better days, but now have a struggle to keep sonl and body to gether. Men old in the sarvice who have all their days lived well, are now poor, and many are in weat. They paddle books; get inquance palieties; write a little for the press; get a clerkship and do anything they can. One of this class, who has been a city missionary, died suddenly the other day; died in west and destitation. It would be hash to say be starved. But he came near it.

—Mrs Addle L Ballon is at Lynisville, Ky., where

-Mrs Addie L Ballon is at Louisville, Ky., where she will dispense the gospel this month. She is

-Wil Harry Basti in send his add ess to J. R.

lion is called to the advertisement in anoth-m, of a good farm for sale in Michigan at a

The Journal.

Many articles of special interest will be found in the Journal. this week. First page: Greeting; Perturbed Spirit; Physical and Vocal Manifestations in England; Manifestations at Fox Lake, Wisconain. Second page; Prayer and Worship; Mysteries of Mediumship; The God of the Bible; Dy Witt C. Hongh; The Delly; The Craig Microcope; Arctic Explorations; Volces from the Paople. Third page: On, Why should the Spirit of Mortal be Pround? The Science of Ern?. Sixth page: Woman's Home Spience, a lecture; Letter from Dr. Das; Discipline in Privon; Excete Hali; A Fable. Fourth page: The usual editorial articles. Fifth page: Local Rems; Hyers Scientific View of Spiritualism; Henry T. Onlid's Department. Eighth page: E. V. Wilson's Department. Many other items of interest.

In our next we shall publish another lecture by Emma Hardings. It is one of her best.

The Hyper-Scientific View of Spirit-

To TER EDITOR OF THE OR A FOR CHRONICE E.—

"N' Representation "was my labilate electristion on reading Dr. Win. A. Hammond's electristic solution of madern Spiritualism, quoted from the Michodist into the Orange Journal of last most a pulsary of the physics and physician's was "simourising of the physics and physician's of Spiritualism, the onesse with my learned bright's assemmentable of diagnosis and prognosis of the large demand symptoms. My professional

ther says:

Pople to day imagine Spirivalism. With an issue containing the average proportion of dulous persons, the Spiritualist has only to proceed to the certain both; rifects which are well known by the certain both; rifects which are well known legendemain, to exite mystey, and create a fein the presence of nuseen powers, subjecting meelves to his direction."

medium to his direction."

Recall, Mr. Editor, in the name of science, my
titer, published by you months ago, in which i
agnosed the symptoms, thus:

"All rapping media have that extraordinary
tection, known to the profession as esphalostood, being, in common language, as elastic
could be superior headspheres of the cer-

ion. List (as quoted by the enterprising ed-range Journal) siys: to thank Dr. Wms. A. H.mmood f.r. and very satisfactory explanation of us celled Spiritus.!" spithet, "scientific!" Elecations island destai organism can not do

Philadelphia Department. BENRY T. OHILD, M. D

subscription will be received, and papers may be obtain dat wholesale or retail. at 836 Eace street, Philadelphia

Pure Air.

In the r cent lectures by Bro. Whe ler in Palada'p'ia, allusion has been made several times to the conditions of the atmosphere as induced by expectable, admin, and human development, and especially the latter.

In the cash bufferous era, no animal of the present age could have lived, and in our age, there are great varietts of atmospheric conditions which play a very imprinate part in the levelep nept of plants, at justs and human beings.

develop neat of plants, as imais and numan beings.

Perceiving that the highest forms of physical
and intellectual day loops can, are found on the
western alopes of the cl-f continers, and that
there are it callits in the intellor, if not upon
the western alope of this continent, in which atmaspheric purry ab unds, the th ught occurred
to us, that the force of gravitation might be somewhat more powerful over the valid particle, and
thus draw
down some of the myriads of particles, which
first in the atmesphere, and continues some of

following:
The th ught that you desire, it is not in our power fully to explain on this occasion, but his much we can give you as the foundation of a correct decision. It is that the quality of the simcaphere occas not dispend so much ty plain laif tude or longitude, as upon the quality of the carth's strata beneath, and its age in the geological epochs. These portions of the carth's curriace that are comparatively new, that have by a recently upheaved from the coean bed, g've forth an aim where that is not healthful nor invigorating to the human form, because not setficient of the intervening states of life have existed and left their work upon it, while the older and more triturated, and aggregated actions that I ava longer been exposed to the action of the ature practe, and to vegetable and animal decay, powers more of the qualities that are requisite to human life. That is the rearm that the countr's, as they are termed, even that I is not on account of their newness, sin p'y, in point of civilization by man, but their newness as having been recently within the oceanic at a safe and not yet to be to give to man the resul so of long contact, with organized life.

The inorganic strata of the abstitutions.

give to man the r.sal s of long contact, with organized life.

The inorganic strate of the earth's surface, always give iorth piculin findences to the atmosphere. The western slope of the continent of Europe, has not a cetar atmosphere,—Eog-land epicially; but these portlons are older. The stmosphere is most healt fall for man where the earth has longest been accessomed to the action of organic forces.

Those low lands of the South, the result of the dathr is and refuse of the continent, are unhealthful, because they have not become organized. They are sulject to the d.composing rays of the southern sun. While in the North, the greater clearness of of the air is attributable to the repeated scilon of organic life, which uses up any decon p sing substance, and removes it from the atmosphage.

stubelance, and removes it from the atmosphere.

The whole simhsphere of the earth, is becoming purer as the fields are collivated, and the fields are collivated, and the fields are collivated, and the fields are collivated and the fields are not allowed to go we are two fields are not allowed to go we are two fields are not allowed to go we have a colling to the fields are colli

more towards it at condition where here beaven.

While cach core, by the purity of his life may thus, Atlas like, carry the world upon his shoulder, the time will come, when strengthened by the burdens we have borne here, we shall lay them adde, better for our work, and walk forth in the land of eternal beauty, where purer air and brighter scenes await the human soul.

The Children's Sphere

are, by the kindly diless of good and true we-men and mer, who find themselves attracted to labor with and for there, to lead, guide and de-velop their phasical forms, at dwards and cul-ture their unicolong mental and spiritual powers. There is an innocence—a freatness and a vi-

ing." Modern Spiritualism has revealed the import-unifact in connection with this sphere, that heas little ones, however immature they may be when they enter this sphere, find here the mans of physical, as well as montal and spirit

means of physical, as well as montal and aplifiusl growth.

The church has taught the sorrowing mothers,
who have laid away the forms of their little
darlings, that in the "resurrection" where they
shall be called forth,—if such be their favored
lot—Jesus will bear to them in his loving arms
their little bubs, just as they passed from them.
Spiritualism proves that this is not ac; but that
the little none go orward to manbood and womanhood, and yet retain their identity, so that
they will be recongived by the fond and loving
partents when they shall meet in the spheres
We shall prisms our readers some of the experience of these little ones in other articles.

Into this aptere, spirits who have passed
through the puryations of the two-spheres we
have referred to, ester when they are
prepared
to mingle in imnerence and portiny with the
children. Into this as, the best and purest of
cartin's children go directly, when they have

carrias children go directly, when they have cutworked their mission as far as they outild on earth.

We have had numer us communi-attors from spirits in this sphere,—one of the first received from our excellent frien, Dr. Hisre, was from the condition. He said, and we know it to be se, "I have long left hast it was beneath my dignity to mitogle much with children. As a philosopher and as a man. I fall myself entirely above this, and I was much disappointed to find that s me of my drest lessons to spirit-life, were among v. ry life children. At first I did not like it, I fell at little chaggined, but now I perceive it was just the place for me, "said, hast. I needed the very experience which I an now getting here a vong these little nice, and, I raily a j. y m self with their vivacity, which is con lagious, and their confi ling trust, which, we, old persons, see spit to lose in our association with the world, I find to be important, and their exhaustices questioning powers draw me out to the dilters of the comment of the comm

willian when our risk to gether an average fant passed into spirit life together an average fant passed into spirit life together an average fant passed in the land of beauty, and to teach the learned Professor, as she still called me.

We might multiply these illustrations but our space for bods it. The is fluer or of this spirer of the children upon earth, is very marked and last dad. Parst, upon children here. Most of last dad. Parst, upon children here. Most of last dad. splits are used in their steps when they gracies from them bers no of practical important Mankind will not realize the redocuting influences of sleep until they can look back from the beautiful plains of the inner life, and see that they have not only been kept from doing cell it he hours of sleep, but have but holesed by beautiful ministrations and deep interior lesson All persons are more or less influenced by the children's sphere and its inclividual men but and in turn we may all send into the inner life and in turn we may all send into the inner life and in turn we may all send into the inner life.

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rection gasanatee. Forman we were very comparative versure, Unlead of prantice is unknown to and uncertain any other physicians. PETER'S HTS SKILL! Offices and Laboratory, 569 Webash Ave, Chicago, Those who cannot consult in presen (with sevened a simple statement of condition, age, and sex.

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henorably with every one. We have with them for years. [Et. Jechnal

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se who knows his precent part office address
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see when we tak help it be a report to a legal
is costs an hundred times as much as the d
ai justly with everybody, and lake outhing

The Postmaster at Ottonwa, Iowa, writes that H. O. Boot, D. W. Stebhina, and William Basyer, who are each indebted for this paper in the sum of \$1.50, have left the county,—quite a clearing out for one small town. They have the barrell of this adverdenced free out! they real. Will some friend inform as of their present whereabout.

Where is he? He used to take the Journan at Rich cond. Ind., until he not in debt \$1.00 for it. Chest the abileher/solved what you owe for your newspaper low contemptible!

DR. L. PAPPA.

M. WRIGHT,

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Lecture By Mrs. Marte W. King. INVOCATION.

Our Father, Surce of fruth, Giver of good and perfect gitts to the phildren, bless our floris to impart truth, to receive into our under standings, bless our floris to impart truth, to be receive into our under standings, but the property of the standings, but the standings of the would appek the inspirations which it we from the Superior source of knowledge—the realm where life's uses and its duties are better comprehended than they can be in this lower state. We would istem as for the teachings of those whose experiences have elevated them to a stand point superior to ours; and we would apply such principles as are given us, as commend themselves to our better judgement. Touch our hearts, O Thou Allinspiring spirit, with the fire of holy inspiration is a shall we comprehend truth for ourselves, and be able to live it, day by day. Thine, O Father, he praise and giory eternally for what thou art, for what man is, and for what he expects to alvain to, as an image of thyself.

LECTURE

LECTURE

LA, for every thing there is a season, and a
ime to every purpose under the heaven, 'the auient wise man truly said.

The time for agitating questions relative to
roman's work, her sphere, her adaptability to
ill responsible stations, etc., is the present; for
he age has forced these questions before the
scopie, and they can not ignore them if they
would

of which are here as which really invest her, as a cultivaine which really invest her, as a cultivaine with a power for good in society, superior to that of man.

I regard woman as adapted to certain walks, burish a wocations in life, and more peculiarly adapted to some than to others. She can fill many places to which her brother man is adapted as well as he, and like him, he has avocations which are peculiarly her own. Nature has invested her with functions which are prohibitory of her entering all fields of action wherein man is efficity, and which she should regard as peculiarly his, for the reasons thus apparent; at the same time, considering the important fact, made (quality plaie, that nature has reserved other fields for her which man cannot enter,—not being fitted functionally, or

offin one persect oung, wasse presugaist do perfect work together, but not
ine.

ine.

in in the family fills a sphere which is

, more exclusively, than any she can
newhere. In this peculiar sphere, her
ly nature finds full scope, as it does not
other. Nature has endowed woman poin order that she might be qualified to
peculiar place abe does fill, and so enher as cultivated woman, that her place
eccase, the highest in the world of int beings,—the most responsible. Her
ty, as refoled, elevated woman, correswith the duties nature has conferred
ras a wife and mother, it is of a qualsuited to give her the requisite influence
o opposite sex, and with children. Her
illy qualifies her as a guide for her family
wer inspelling in the right direction, as
impels, as angels point the way and
lead therein, though unseen, unac
dged often, yet still felt in greater or less
e. As the "still small voice" recognized
prophet of old, was more powerful than
chunder or the whiriwind, so nature
woman in such a manner that her so iesd therein, though unseen, unacdged often, yet still felt in greater or less
c, As the "still small voice" recognized
prophet of old, was more powerful than
e thunder or the whiriwind, so nature
woman in such a manner that her so
injusces should be more pote, it to guide
in paths those over whom it should be
injusted by the should be more pote, it to guide
in paths those over whom it should be
injusced, spiritual in a sense that
not. Thus it appears, what is the charthe superior place, the higher resports
high I accord to woman. Sha is a spirmior to man, and a natural instructor to
a. In these capacities she is at the head
amily, suttaining at the same time, the
of joint partner with man in all labors,
onshillities that can be divided.
true wemanly power is by no means
to the family, but extends throughout
and is a guiding star in the direction of
of every nature, and true progress. It is
of every nature, and true progress.

ry nature, and true progress. It is ower much woman, to day, sufficience of man, from partial to memory precision of society, her power in society and the sally bellittles herself in her own in that of society at large, by fact that, by universal consent, into as soom an, before which its consent soom and the society and the society at large, by the fact that, by universal consent, into as soom an, before which its consent soom and the society and the society of the

a, and responsibility in rearing the chil-infractly stated, it is not simply, the chil-of a household that, for mixrues has to a by her womanly influence. That has-fe an exception emoing men, who is not-ed by his with Thileance in can direction souther; indeed, habe not -fairly for it is an ionic of manhood to yield to womanly in, whether susceled as widely devotion concern for his best interest, or as a bale of the wing but his point the destroy ne-mark is consided by r. wherein, to assure a most given them presides governing po-riable are justs examined.

a spiritual, a gaiding force, or, in better lan-guage, as the "angel of the household," the wife and mother rules for weal as for woe, exe-cising a pow r that is persuasive rather than

wile and mother rules for weak as for wee, exercising a powr that is parenasive rather than coercive.

The true woman unostentationaly guides, ave impels, husband and children in the straight path of good habits; for if is impossible for man or children to resist the inflasmos she, wields. Silent and resistion is the fonce she exercises to sway strong with that do not head the word of command, the sufficienties to good greature, but which must follow whete the guiding angel leads; must listen to the pressistive voice which gives expression to the elequence of love, virtue, wisdom.

How the husband blesses in his heart the true wife, whom he knows to be his salvation from dangerous habits—from snares set everywhere in society for such as are not withheld from them by home influences, or firm wills strong for right and virtue. How all men bless women who are able thus to be the best, the truest seferuards to society and high civiliration!

"I went by the field of the slothful, by the vineyard of the man v.' if of understanding, and lot it was covered with thorns, nettles had covered the tace thereof, and the stone wall thereof was broken down."

What a picture the ancient writer has here.

oves the face teached, and use some wait thereon was broken down."

What a picture the ancient writer has here drawn of a family with an ineff sient mother at its head! A 5.1d uncultivated, growing up to thorns and thistics, with walls prestrate, and nothing to prevent the intrusion of 'marsuders of such as would further lights it, is, indeed, such a family. The coarsel hand to pluck the such as the

olate further the vineyard that has thus lacked care.

Society knows the children of int fficient mothers from those of the opposite class, and usually the husbands of weak, inefficient wives, and mouras over them, for they are its bane.

A thoroughly capable mother's influence can not be so far overborne by unto ward circumstances, but that it will tell for good upon the future of children. There are many women cursed with poverty and intemperate or otherwise inefficient husbands, who, with a will to keep their families together, and rear their children to good habits and respectability, succeed; bearing the burden almost alone. Children rise up and call such mothers "blessed." Their monuments are in the hearts of the people, and will never cromble while intelligence is an attribute of man and gratitude fields place in his heart.

Wesk women there are whose failure to use.

Wesk women there are whose failure to use true womanly power in the family, to properly restrain and guide those under ther their influ-ence results in untold evil to society. Such, by their failures, often insure ruin to their families as certainly as if they had taught immorality

true womanly power in the family, to properly restrained guide those under their their inflarence statile is unloud evil to society. Such by their failures, often insure ruin to their families as certainly as if they had taught immorality and vice.

What woman can fail to understand the responsibility that is here in the home sphere, of which she can by no means divest herself, when she looks about her, and sees what society is, and traces the causes of the ryin she beholds? And what, woman, but says in her heart, "I would be strong, and fulfill ever motherly duty; only help me—you who have it in your power,—and I will strive to make of myself what Nature intinded I should be, as wife and modifier—a saic counsellor and guide, a real helper, not only of my family, but of the state."

"I am but a woman," is the lancuage of some struggling hearts, "and must give way before the sway of the current that is taking us all to ruin.

Woman you are, and will consent to give up your children and busband to the fearful formation in the state of the sway of the current that threstens to bear them on to a dreadful fate? Know, woman, that the Providence that watches over human destinier primits woman to be tried beyond what man is able to bear, for the very purpose of unfolding her womaning nature that is so forty when developed, as angelle, as capable of bearing burdens that man cannot it Search long-sind exarestly for the fountain of strength that is softewhere in your asture, and when it is found, sothing that can be imposed will soffice to 'verome you, if you keep the fountain only and cannessly for the fountain of strength that is softewhere in your asture, and when it is found, sothing that can be imposed will soffice to 'verome you, if you keep the fountain of the same and the

woman sum we assess, to be the (findent wife and mother. Bis can use allowed of knowledge to the utmost advantage in the family and for self improvement. It is required of her to make herself companionable to a husband that should be intelligent, if he is not, and should need the companionable to. a intelligent wife. Bis has not only to make breast and clothing for her children's bodies, but she has to feed their intellects with substantial Bud, and clothe them with garments durable and becoming.

with garments durable and model of the with garments durable and becoming. Tother, tell me a story," says the bright, insect child as it nestless at her side, when tired ay, but with a mind hungering for come. Happy is that mother and child then, nappy will six be for them in the future, in a fund in that mother's mind from a hate one draw, both to subtratal and in the haughting child. She needs cords.

cultivated in head and

meart, in mind and manners.

Children can be made to love home and the whole me amments combined with instruction which it sfords, or can be made to all ordrophester than the haunts of dissolute and idle companions, and the senseless sports shere afforded. But it will require all the ingunity, the industry, the perseverance, the hard labor of which the mother is capable, to create and maintain just the conditions favorable for her children's growth in goodness and intelligence; in strength physical, moral and intelligence; in strength physical, moral and intelligence; it is too much," any the week woman; "we are over-burdence!"

"It is too muon, mys use mean must are over-burdened!"

If woman is on; burdened, from the fact of having the care of a family and children to attend to, as they should be attended to, from infancy to adult age, surely it is God who has imposed too heavy the burden, and none other, he who implanted in her the cor. jugal and material loves, and conferred upon her the mother's functions.

he was impained in her use colleges and maternal loves, and confirred upon her the mother's functions.

O woman! what would you do? Something that is noble,—useful beyond computation,—nobler than man one do? Something that shall tell upon the destiny of the race while it endures? This, the loving Father has given you to do. The teak of rearing noble children for Illio, He has imposed upon you, and is it not what you would choose?

Children are a blessing in the f-mily, and the mother is blessed in exerting all her powers to provide for their well-bung; and the huse "lify wife," says a member of a clob where liquors, cigars, cards, immoral books, etc., are not wanting, "thinks more of the last new novel than of any company, and I am glad of it, for here I am; in for a good time, boys."

Says another man, as he refuses the invitation of a friend to spend the evening sociably with him, "Say wife is expecting me, and I will not disappoist her. We are studying Bockie's Philosophy, and comparing it with that of other writers of his disas; and we only the exercise very much together. It is well to criticise one another's opinions, as well as those of the automatical control of the surface of th

we are incompetent for the dutic.

Th's is ar it should be. Wo tudes, should make this demand, as they can, if they are carnest in the housewives of the country learly comprehend the truth, that the crity prepare the food of the fam. oman in multi-d, and enforce it, in trying. When arn, or thorough-mey can not prop milles, are liable

the preparation of the process upon it, and thus they ing an overpowering influence toward redeeming an overpowering influence toward redeeming the rock.

Rud, study, inform yourselves in every possible way, wires, mothers, women of the nation, that you may know how to live, and teach your families to live. The age in which you are living, will not permit you to be leggards. Everything is moving on, and so must your not in the, race of fashion, irivolity and filtentiousness—not but in the path of progress that will lead you into the promised land of freedom from whatever degrades and oppressay you.

1 hall the dawning day when womanhood.

n are a puny thing, and every is inadequate to ex-cit feels to-day, after to at that Mrs. Davis, of Bo one home to the Summer.

string that I should speak in her behalf, for I have been greatly blessed a hundred times by the inspirate on that II from her lips. When first cane through her organish and gave me test upon test, holding me entranced, breaking, with the seening window of the infinite, showing me the past and future epochs, and epicodes of life's drams.

Many times, with a spirit heavily ladened, have I visited her, and the spirits have poured belin upon my aching heart, thereing me for ennewed efforts, giving me gilimpess of the future (come of them I have already experienced), in spiring me with cot flence and love,—veneration for the exalled inhabitants of the Burnald.

Communications from

n for the Religio Phili WISCONSIN.

Discipline in the State Pricon.

Biscipline in the State Pricon.

Min Editor.—Having taken considerable interest in relation to the application of the law of kindness, in the treatment and editention of kindness, in the treatment and editention of kindness, and having originated and successfully carried through our Wisconsin Legislature in 1867, an enactment establishing a school in our state prison, I what to cfirst to the public, some testimony in regard to the succ. si of such school

school.

REFORTLY H DREW AND OTHERS.

The prison school is still in successful operation, with a membership of about sixty exholars. We have received into the school, since my last report, forty eight scholars, the majority of whom had no education whatever. The remainder could read but imperfectly in the primer, cr in the beginning of the first reader, but had no knowledge of writing or arithmetic. We have discharged from prison thirty-forr, all of whom could read and write intelligently, and understood arithmetic smidnently for the common transaction of business. Of those now in the school, there is but one in the primer class, eight in the first reader, eleven in the second reader, and the remainder in the third reader. In arithmetic there are ten in the mental and the balance in the practical arithmetic in various stages of advancement, from the beginning to nearly completing the book.

It is truly surpraing to see what prodicincy the school has made in the art of writing during the past year. Many who one year ago had no knowledge whatever of this art, now write a very fair business hand. This experiment of a school in a prison has demonstrated its utility. The salutary effects of the school are clearly seen in the improved habits and uniform good conduct of those who enjoy its beseft a. The little education which the convicts are indebted for its success.

H. Draw,

Oct. 1st, 1868

The question—what has been the result of the reformsory inflances of your prison discipling?—may be satisfactorily answered, I contend, by stating that out of 904 convicts discharged during the past six years, only 15, or three per cent, were re committed to this institution, while in other prisons the re-commit ments averaged, as statistics show, from 6 to 10

ments averageo, as seasons profit has been well per cent.

"The true and lasting profit has been well said, "which is obtained by a commonwealth, is that which is gained by the return to society of the largest number of its people convicted of crime, who by its prison discipline, are enabled to lead lives to honest 'unddstry."

Oct. 1st, 1860.

The prison school is doing a good work; for many young men came to this prison without any knowledge whatever, but are now instructed very successfully in the common branches of education. It is truly surprising to mark the improvement of most of those who are admitted to the school, not only in their studies, but in all elements of manhood. Even the small amount of education they are able to obtain in this school has a great influence in brigging out and developing their higher and better nature. They certainly are able to go forth to freedom strong in hope of a brighter future, b:cause better informed and educated. The school at this time has a membership of fifty six scholars.

is now classed as follows:

In the Primer, 5; in the First Reader, 2; in the Second Reader, 16; and the remainder in the Second Reader, 16; and the remainder in the Tender Reader. There are four in the mental and the remainder in the Prac local Arithate-tic, in various stages of advancement, from the beginning to Interest and Rates of Proportion. In writing, all are progressing very-axisfactorily. The establishment of this school is indeed a great biessing, not alone to the illiterate convict who visits it, but also to the community at larger. It destroys ignorance, and with it a prolific source of crime. May it always presper.

Oct. 1st, 1869.

I believe that all of our prisons should be made referencing schools; that many of the made referencing schools; that many of the

sting letters of light, formity from their ancestors; that their educations, they were blessed alone expectations. It is peak in her bubble, for light and a hundred times by from her ligh. When first of mediumship, spirits and a hundred state of mediumship, spirits mich and gave me ted.

A FABLE By N. B. Starr.

Once upon a time, a little mouse made its nest under the walls of an old church,—indeed the mice for many generations had done so.

To such an extent had they burrowed there, that the walls had began to settle, and were cracked in many places. It so happy need that the little mouse I 1914 of, was of a devotional turn of maid, and every time there was preaching in the church, he would go up through a little hole near the pu'plit and listen. On one occasion the preacher had dealt long and elequently, on the necessity of worshiping, and girdlying the great and good Bedan,—the author of their criticanes. After the sermon the mouse went back to his nest, duly in pressed with the ci quent discourse he had heard, and fell into the following train of reflection worship, why should not it. On it do wish I could find God, that I, too, might love and worship him it wender what he broke like? Well, I will go to morrow up in the church-yard, and see if I can find him.

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Tgs f llowing are extracts from a few of the actions of Excher Hall, the Theological Romance :-

Frontier Department.

T...... T. WILAO

From the Baltimore Amelican.

In Jan. last, a series of lectures were delivered in Gaivert Hall, corner of Gaivert and Sarategy atreets, by Mr. E V Wilson, of Chicago, and so peculiarly strange were his minipulations, whether apiritual or not, that he created a decided remeation among weak nerved persons, and, in fact, many of his stories were so plausible that parties challed that there were correct in every particular that there were correct in every particular.

many of his stories were so plausible that parties declared that they were correct in every particular. Exocuraged, no doubt, by the success which then attended his lecturer,

Mr. Wilson
resolved to (g.in vivil Baltimore, and reter his wonderful lecturer, and last night he held forth at the Calvert Assembly & from sto about one hundred perious, the m jirity of whom were males. Mr. Wilson prefaced his manifes' allows with a lecture abounding in strong aphorisms, and called to his sid the Bible for the tru'n of what he assisted. Bis language was of the lofiest character, and where he failed to convince his auditors with his allusions, he also confounded them with his metaphysical entherce. He said that there was no

pine inguage was of the losticat character, and where he failed to contrince his suditors with his sallasions, he also confounded them with his metaphysical stentence. He said that there was no greater king than he who fields the scul; that we are in a reheal of dicipline, and learning more of God very day. He regarded Pain as a Bleating, as it taught him to feel for others, and related how he became convinced of that idea while suffaring from a corg sive chill. He said that he would not force his spiritual opinions upon the audience, but attempted to prove his theory of Spiritualism by copious Sibilical extracts.

If reference to the creation of man, the reprire understood the lecturer to say that before man was created he was composed of a fine the control of carth, water, vegetation, mineral, etc., fi sating in "the sea of night" (a very pretty kilom); that God collected some of these atoms and moulzed a human belog, the same as a potter does his clay, and afterwards that God breathed life into the clay; and the lecturer claim of that man being formed from these wab faces, many hundreds of which were impare, his body became affected with innumerable diseases, and from this many persons in the saddence no doubt camp to the conclusion that the dirt in their composition was as foul as the bod of Jones' Falls.

Among other things touched upon by the lecturer was one in reference to.

Strong Minded Women

claiming to right to yvice; and, and the speaker,

Strong Minded Women
claiming the right to vate; and, said the speaker,
if that idea data not soon burst, the idea will
burst the brian oit has suffices advocate.
He said that at first the soul of man was low
and carse, but that by degrees it became filled
with purity and goodness.
He then passed among the an ileace, and by
placing his right has the output better to purcentury of the said of the sa

son's lend, professed to on the the remember of Proteins in said person's anatomy, and after he had completed his disgradis of their aliments, he called arginal to their aliments, he called arginal to the anawors were invariably in favor of the cute lecturer, who, if he is not a sharp payangonom's, is certainly possessed of remarkable guessing qualities. One gentleman, however, answered the lecturer in such a manner that skeptics who were present were heard to say Hunblag where the lecturer is such a manner that skeptics who were present were heard to say the work of the great that he (the say) of the great had by Mr. Wilson that he (the say) of the great who had by Mr. Wilson that he (the say) and that his hip had been belared by a fall. The gentleman state that he remembered no such capsalities, but that he sometimes felt a slight pain in his shoulder. Mr. Wilson these professed to see the spirit forms of sandry persons lounging indict ministery about the hall, and induced a number of presons to declare that his photographic mind was correct. One of the plant of the say of the plant of the plant of the plant of the say of the plant of the control of the plant of the say of the plant of the pla

who shood desice him, dressed as a "Hospital Steward, a company of who, thirteen years ago, was in business with the gentleman. The failure of the gentleman them to recognise his defined chain was a beautiful illustration of what hip Yan Winkle says when he mourabily exclaims:

"And are we so soon forgotten when we are dead?"

Boarding House Keepers
..mmitted in hyboring tramps and other
it persons in their house, and purhaps
percon take into consideration how often
t persons swindle their landscales, there is
Of trath in the assertion, for it is well,
that many men pay in advance for their
of that is a short time they become recktorget to pay at all for their longing and

Four Races.

ceturer, is addition to conversing with spirtelling fortures, informed one gentleman sudience that he was related to no less

Four Distinct. Races of People, but what the four races were, did not reach the car of the rep rice.

the rep r.c..

General Lee.

Mr. Wilson sald and did many strange things, not the cast his eyes toward the platform the half (he was then satisfied toward the platform, and forthern proclivities, but not with "Northern proclivities, but not with "Northern proclivities, but not with "Northern colisms," professed to have seen the late G meral see upon the reastrant. The vision represented the meral solder of the Confederacy in his dying mo ents, and the lecturer heard him utter his last ords, which were:

you have a superior of the University of the Uni

Them Folls,
While intening to "ile," Wilson last night, the
ourse the upper actilisat toos, and one which
corner the upper actilisat toos, and one which
common to a programment of the contraction of the
terrar papers of Baitimpore, and it was, would
not be a capitat thing for fif. L. to induce Mr.
teon to take a "spiritual" paper at the plans and
cifications, as laid down by Mr. Tycon too the
preventent of Jones' Falls, and with this is general
tainta, perhaps he shight be table to set the
of costs and damages which will be presented
the commonly by the contractors after the inresument has been finished.

Married at Harmoni.1 Hall, Washington, D. C., on Sunday, Jan 29 b; 1871, by John Mayhew, M. D., John A. Conari, S.q., to Miss Rosetta M. Squirer, all of Washington.

D., sonn A. Conser, and to mee scotter a.

There is a great lesson in this marriage, worthy
the consideration of all Spiritualists.

Ist.—In the fact that it—was a public merriage
before a large and very intelligent suchence, and
at the conclusion of our morning service.

2ad.—The moral courage of the bride and bride groom in during to brave public opinion, by being married in a public hall, and af or the moraling services of a spiritual meeting, and by a floid that, thus addied glughty to our meetings by the column rites of marriags according to the floid the saident of truth, and testifying to the world at large on which side this young couple are. The ceremony, as performed by Dr. Majshaw, was grand and so Declor is endicently eak ultated for this accord service. His white bair, venerable look, and greedly in tending of the vermony, created a faccelled.

and the Decroy we statistically excentable look, and creeful at relating of the the state of the excent people as Spiritualist, in an andience of Spiritualist, and by a Spiritualist, in an andience of Spiritualist, and by a Spiritualist, in the presented to the world, by the side of those repeters and mediums who employ a multi-ter dome charch to marry them within the last ten years, eversi of our lady speakers have maried, and without an exception, have gone over to our common enemy to hage this accred rite performed, thus, by their public, set asxing Egiritualism is all well enough years to see the state of the state of

E V. Wilson's Appointments for Febru ry, 1871.

in Vincland, N. J., Feb 14 h., 15 h., and 16 h. - three lectures.

Saturday, Feb. 18 h. will give a seance in Galvert.

Assembly Rooms, Baltimore, H. D.

Sinday, Feb. 19 b. will speak in Calvert Assembly Rooms, Baltimore M. d., at half past tere, 4. M.

suid half past seven, P. M.

suid half past seven, P. M.

wid the Top Nuccess, Feb 20th and 21st, 15/f. P.

Wedneslay, Thureday, sud Friday, at Centre
Liste, or Garastota, N. T., Feb. 22 d., 23 d., 24, as my be determined on our reaching Camden,

N. J.

as my be determined on our reaching Gamden, M. J., Monday, and Talenday, P.ch. 26 h. 27th, Section of the Ayracuse and Hing-State in Courtierd, on the Ayracuse and Hing-State in Courtierd, on the Ayracuse and Hing-State in Courtierd in Cou

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Fight & Alkan, proprietor and manager. This Fidak & Alkan, proprietor and manager. This Fiday evening, Feb. 10-b, benefit of Mr. J nm Mutr, Treasurer. For this night only, "Land Rats and Water Rats" Mr. Frank E Alkan as Dick Morria. Every member of the company in the cast. To coociade with "Dick Turpic and Tom King" Satz day afternoon and evening, last perform uces of "Irus to the Gore" "Jesobel" will shortly be produced.

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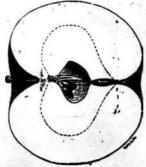
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my BRV. second MULL. The Question Spilled," "That To

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OFFICE OF THE BRAVES DAN MCASERIES,

NOTICES AND TESTIMONIALS.

TETOFSKY.—Tole day, Aug 30th, 1899 may be our grounds numerous trees with fruit cleas in sincine so three lest iron the ground, on tree to excot dyear from the bud it is e-pricially at Northern New England, chands and the great est, where so many worthy varieties winter-feasichustett Ploughem 1.

Teropsky, Or Russian Cran.—Last yes for irrees of this var city produced one apple are the same then produced three apple, and for the first the same then the same than the bush of the things and the first than the bush of the things are the same than the bush of the things are the same than the bush of the same than the bush of the same than the sam

THE RUSSIAN CRAB APPLE.—C. Matteson, of Lee, bas a tree of this variety that has produced ripe ap is this summer which measured if Spinches in circumrence.

It is a hardy bind of a tree, adapted to this criud, and good bearer.—Sparia Heraid

THE TETOFAKY. — Within a few years several variet of apples have been added to the list for general culture supples have been added to the list for general culture supples to the region of the right fat war tory early, and as an entiting apple is of the right fat with the majority of tastes. For an early market apple the culture purposes, it is destined to become a market apple to culture purposes, it is destined to become a

The following communication from Hon, J. J. Will U. S. Revenue Collector for this district, will show the estimation in which the Russian Crab is held here:

BEAVER DAM, July Sti, 1867.
SEAR SH: The two Russian Crab
you a little over a year ago, are
, and if I could not have them repl
for fifty dollars.

weetings. To Goods, of the Sewer Dom. No., is in hown, can washing concerning and the sewer Dom. No., is in hown, can washing concerning and control and create the control of the control

Hensian, Wis., May 10th, 1870 2. Duan Sun Enclosed find amount vers very nice one. If I can do say use let me know, and I with of it with Traly yours, F. W. Warroom

Our trees came to hand, and give the action; please forward the following soon and order.)

DELOS PRACINGS. DELOS PRACLI

Minness, Wis; May Sth. 1870, LD - Dana Stn.—The box of plants came age areday, in excellent order, for which you he Man. O. S. WILLET.

Mason Cirr, Iowa, May 24, 1870
MR. GOULD - Duan Sin - The box of trees came
Thursday - all in first rate good order. L. Bascock

I. GOULD, Esq. - Davis Sus.-1 berewith rends amoun bill for plants, &c. I must give you credit for the manner your packing. I have had plante from Now Jevrey, Cities, and other places, but never received any so well pack as yours; the stock was also perfectly audisctory.

Seedam in, Florids, and Fresit Dealer.

I. A. Scorr Stoam, County Judge of the Counts to Wiscondo, do berely certify that I have Gould, of the city of Beaver Dam, for

ne, 1870.

fully indorse the above statement,

R. C. McFaresdox, Mayor of Beaver Dam,

G. H. Stawart, formerly of Woolen Mills.

Mr. Ingrahan Gould, Eq., the proprietor of the Beaver Dan Nerseries, Wia, was in this city a few days ago. Mr. Gould is one of the best and most reliable nerserymen in the West. This state is indebted to Mr. Gould for Rardy trees. Minneopolis Minn, Farmers' Union, Jan. 1st, 1871,

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Frevenied from Diffusing their Influence. "Ounderred Changing," "Passession," and by Authority or Reason!

WHAT IS SPIRITUALISM?

Shall Spiritualists Have a Creed! Two Loctares - Same Author - S

The World Aiks to Kose Definitely, What is Spiritualine 1.

—The Necessity for Theories. The Author's Declaration of Principles in 20 Distinct Propositions.—The Record of Organization Considered.—Declarations of Principles associated—Industrial Conference of the Oresion of Principles associated—Industrial Engineering Conference of Conference of Conference —The Good of a System of Faith to limit to the Propies and Conference of Conference —The Good of a System of Faith to limit to the Propies and Industrial Conference —The Good of a System of Faith to limit to the France Live of Conference —The Good of a System of Faith to limit to the Propies and Tailary Declaration.—The Good of the Conference —The Good of the Conference —The Conference —Th

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CHICAGO, FEBRUARY 25, 1871.

VOL. IX.-NO. 23.

Prom Harper's Monthly Magazine.
THE TREAD OF INVISIBLE FEET. She Judged, and Forgave Him.

She Judged, and Forgave Him.

They were walking slowly, she leaning on his arm, on the little pier that ran out into the case. Her little brother and sister were playing to the breach rot far away. It was evening, and the sun had gone down, and Venus was just be ginning to shine in her mild and silvery splendor over the quick wave. This was a delicious, hardly known, little village by the see in one of the Atlantic States. Trade had little to do with it; fashion had not found it out as yet. Perhaps some day it is destined to have its strand covered with bathing machines, with young ladies in costumes that would have astonished the Nereide; prhaps there will be a band playing every evening on that pler where now our lovers are walking almost unseen of mortal eyes; perhaps there will be fashionable hotels, and six dollars a day for bard; perhaps tener will be splendid carriages and amazing teams; perhaps the correspondents of newspapers will devote half a column weekly to an account of the visitors and the delings at this spot, under the general title of "Our Fashionable Wa'ering Places." Perhaps all this may happen. It is possible; it is even probable. But when the place becomes thus fashionable, dear reader, it will care noteing abodit you or me; and we, in revenge, will care just as little about! At the time this story tells of, a very few years ago, it was a place as delightful in its seculosion as in its secure;—a place, certainly, where happy possible might make love, but which as yot idlers from hot clices had not descerated by turning into a filtratin promande.

Elia R. Janet, the kill now leaning on the arm of her lover as they walk up and down the pler, had been living for many years a secladed and happy life with her father ard mother in this village, and active here as the new of the pler, and here here of the week, he hung up his diripping garments as an officering Destiny; escaped with barely life from the wreck, he hung up his diripping garments as an officering to the sering of, and temphete on th

ly remembered what people would have called the better days of the family. She lived a pure, poetical, delightful life, and even knew that she was happy.

Especially did she recognize the fact this overtage as she pied the pier, and leanach upon her lower's arm. Let us look at them. She as a tall, handsome girl, with fair hair and blue eyes, and an expression at once thoughtful, simple, and noble. There is a certain peculiarity about the expression of intelligens and refined perple, we-man especially, who live in secluded places see pin the country or by the sea. The screatity and stillness of nature herelist seem to be reflected in their calm, corfiding, contemplative eyes. They do nothing suddenly and by scart. They have for the sea of the class o

sploser in a, a wan-ounds, a winner

lump of the bank-notes into a handful, and crammed them into his pocket, and gradually and rather timility contrived to make useful or handsome prosents to Mrs. R. Isand and the call-died and so became by degrees a cl. as and cardinated the state of th

it; and yer you can't think how it disturbs me.

"Wra: is it like, love?"

"Like the sound of footsteps, Elsic—itidn't I till you so? "he said, with some sharpness inhis tone." L'ke the sound of somebody walting slowly saund and round me. Its detectable—its damhable! Ob. Elsic, my savet, j. bng your pardon for such, words; but you know what a rough, unc tult; badly trained sort of fellow I am; and this carsed, in nessenical sharp of minor disturbs me in a queer way; and you won't mind me, dear child, will you?"

"No, oh; no," replied E sic, slowly, and with a tone of hestiation at first. "No, Christle, I don't m'nd that. Bit I that't like to see you diturbed by any thing. Indeed, I shall grow jealous of this fancy which distracts your attention mom me. For you have bed it before now. Mr., Christle Cleveland, have you not, sirf Come, confus?"

"Yee, Elde," he said, and he shrugged his

onfast"
"Yos, Elsie," he said, and he shrugged his shoulders. "I don't want to conceal any thing from you. Twice it disturbed me before while I was with you; but I did not then think it worth talking about, and I didn't know that you observed any thing strange in my man-

Ob, yes; I have I tell you when a coccern you. Shall tell you when a way you had this fancy before in my company?"
"If you can, Esie."
"Indeed, I can, for the very same expression came over your face then that was on it just now. The very first light my father brought you to our cottage, the very first moment when you and I spoke together, you started and looked round on all sides, and your face had just the expression it had an instant ago. Am I

you and I spoke together, you started and looked round on all sides, and your face had just the expression it had an instant ago. Am I right, dear? "
"You are right, Eisle," he mid, gloomily.
"The next time," the girl went on, lowering her tone, and looking on the ground, "was the evening here, when-you know-when you told mc—"
"When I told you that I loved you, dear girl, better than all the world!" said Cleveland, shaking off is the excitement of the recollectional the gloom and pain of the moment—"when I told you the truth, my love, which I will say now spain and again, if you will only listen to me. What do I care ab ut such noncessical whimsies as these imacinary fooisteps! I am sahamed of myself, Eisle, and I doe't know what you can think of me. Never mind—and forgive me. Bisle. You have chiefd away the ghosts. I don't hear a sound of her confounded footieps any more."

"Eisle footies pay more."
"Eisle footies pay more."
"The region of the read of a women, or a child average. I men we all gibt tread, you know; someshing like the tread of a women, or a child average.

footsteps any more.

"Her footsteps, Christie? Is the ghost a wide, then to men, then the men the same the same tread lightly, don't they? I saides, there is no muschiel, they say, but there is a women in it; and I suppose the same rule holds good with ghosts. But, man, woman, or fiend, Tungana now, Elsie; and, please, let us not waste our time by saying any more about it."

And he began to talk rapidly and vehemently about their approaching marriage and their prospecie; but in the makes of his talk he passed every now and then for a moment, and seemed as if he were listening nervowely for

and he p

bounds? Why did he not speak more fully and freely to her? If it he not entire conflience in her? Why should he feel pain of any kind which she must not be permitted to assuase? Was there any secret meaning in all this which; she must not yet know? and wou'll that recret endure after their marriage?

Lot me do E ele R land justice. No mean and miscrable suspiction of the man she loved divised for her generous soul. Brought up not in city life, she had not learned the ignoble lessors of universal suspicion and di-trust; and having given her heart to Carielie Gleveland, she had given him her counder ce and faith to a degree which would doubtless appear unspeakably rill; culous and preporter us in the eyes of a young lady from Path Areous, New York, or Park Lune, Lundon. But vit was enough to bring tears to her cyes that thre should be any source of disquietude to Cleveland which weldenly might not be fully set forth and explained to her. And so loving him and believing in him no less than ever, as effet that a heavy shadow, the first during their courtable, had fung itself cominously over her; and being, after all, only a girt, she could not repress her emotions, and she west.

When next the lovers met, however, Cleve-

west.
When next the lovers m-t, however, Clevelsand made no allusion to the courrence of that evening, and Eric and nothing, and began gradually to think but little about it. Some happy days and weeks passed away, during which those two metevening after evening, and talked over their future and their love without any dis urbing sight or s and to mer the accredees of their association; and E size left more closely drawn to Cit veland than ever.

At last came the covering when the final covering the covering thas covering the covering the covering the covering the covering t

of their association; and E sie felt more closely drawn to Cirveland than ever.

At last came the evening when, the diad crangements being made, the day of the marriage was fixed, and it was to be in the following week; and the lovers left the house for a short ramble toward, the sea.

From the moment they left the cottage, Eisle saw with pain and slarm that Cleviand's face grew haggard and gloomy, and that his manuer was distrait. At list he stoped suffernly on the strand and ground out:

"By Heven, Ei-le, I can't bear it any langer! Human herves could not stand it. This horrid validation is sent to punish me, and to take me from you, or perhaps to save you, poor child, from me!"

Elise looked up, into his face with an expression of horrifed wooder. A terrible doubt was working in her mind, and must have signified list! tirough her eyes; for Cleveland replied to list.

"No, E sie; I am not going mad. I am quite

Elsie looked up.into his face with an expression of horrised wooder. A terrible doubt was working in her mind, and must have signified list! turough her eyes; for Cievchad replied to list.

"No. E sie; I am not going mad. I am quite sance—so much the worse for you and me! I am a cooundre, E sie, not a mediant. I am not fit to marry you; and the angels have sent this visitation to preserve you. I thought first it was sent by devils to torment me."

"What is it, Cariatie? What do you mean? Why do you talk so? D you think I could believe anything bad of you? Not if all the ghosts cume out of all the graves to swear against you! Not I, dearest; I know you better than any of your ghosts."

Bhe was endeavoring to talk cheerily, poor girl, and thus to reasoner him and hereelf as well. But he was much alarmed and shocked, for all her confident words.

"Lraten, thise something within his own heart and conscience made his nerves week. This writched actund, which I fancy I hast yuat at this moment—only the sound critical—is continued. The control of the sanctinued was a state of the control of the sanctinued was a state of the control of the sanctinued was a state of the control of the sanctinued was a state of the control of the sanctinued was a state of the control of the sanctinued was a state of the control of the sanctinued was a state of the control of the sanctinued was a state of the control of the sanctinued was a state of the control of the sanctinued was a state to control of the sanctinued was a state of the control of the sanctinued was a state of the control of the sanctinued was a state of the control of the sanctinued was a state of the control of the sanctinued was a state of the control of the sanctinued was a state of the control of the sanctinued was a state of the control of the sanctinued was a state of the control of the sanctinued was a state of the control of the sanctinued was a state of the control of the sanctinued was a state of the control of the sanctinued was a state of the control of the s

er, Elsie," Cle a's sake do not oh, not now

dently would not allow himself to look back, and he presently disappeared.

That was a fad walk home for poor Elsienes access she had ever had. But she would not submit, at the cost of any mental torture, to allow her father and mother, as yet, to know a group of the states and mother, as yet, to know a group of the states and mother, as yet, to know a group of the states and mother, as yet, to know a group of the states and mother, as yet, to know a group of the states and mother, as yet, to know a group of the states and mother of the states or hour of distress. Mr. It had any pristical solor of woman—wha a group of the states of the children! how distracting their endless questions how weary everything seemed how wear issued that she could eccap to her own room | All through that agoniz ng evening it had seemed to E'sis that life had left to her no higher hope, ambition, aspiration, than a wish to be once mer in her own room alone.

At hast raised to the height of this poor, and ambitton, has eloyes it by throwing herself on her bod, and pruring out plenteous, passionate tears. Saddenly she starting—she had not undersed—and runs to the window. For she had just heard sung in a low, welled tone beneath, the air and tome of the words of a song she hoved, and which Cleveland used to sing to her in his full, sweet tears. Saddenly she starting—she had not under her window.

Yes, he was there. The cottage was low, and he could almost touch her window. He range for the window with the state of the words under her window.

Yes, he was there. The cottage was low, and he could almost touch her window. He range for the window, whispering, "the, my dear Christie!" and he could affect to her in his full, sweet teaor. Sie knew it was clevily and the could almost touch her window. He range the window, whispering, "the, my dear the window, the province of the window is a contracting the could be a con

whispering, "Oh, my dear Christic!" and leaned out. "Evide!"
"Love!"
"Calid, don's call me by such a name until you know all. Yes, I have made up my mies, and I will tell you all. Tast is what I came now to say. Then you shall j-tidge and scatosoc ene. If you can endure me ! shall believe that God, too, will dregive me. If you candeam ms and cast me cff, i shall only say that you are right and just. To marrow you shall hear from me. Good-alght, and God bless you!" He was gan.

Good-sight, and God bless you? He was gen.
Does it seem strange that E sie drew back into her room with a sense of relief, almost a feeting of delight? Cartainly she want to her resthopeful and almost happy, for she could not and
would not believe that her lover had done anything which could reacher him forever naworthy
of her. This innocent judge could not believe
in uter guilt, and was already prepared for purdon.

bhing which could needer him forewer noworthy of her. This innocent judge could not believe in uter guilt, and was already prepared for particular to the property of the country of the c

What to be marter: Due tany to suggest that somehow.

Here were the footsteps that of evenings, just atter sundown, hausted me when I was most happy with you. I don't—at least I didn't—believe ir such things any more than you do. But may it is only my guilty conscience haustingme, and not a ghost, is not that enough, Eisis, to make me unworkay of you? For though I never wished to harm that girl—though I sever thought she would take the thing to heart—I am her murderer all the same. She killed herself heavene of me.

thought site wouse was an her markers all the same. She killed nor and her markers all the same. She killed nor sail because of me.

This is the story, Eisle. But for this I have not been a had sort of fallow; sake any one who knew me. If you do not shutder at me and has me, and shrink sway at the thought of toughing my hand—if you could will bid me hope, could till see that some time, any time, I may be torgiven by you and by Heaven—then I shall feel my soul lightness of a fautful head, and I think perhaps, efter all, I might yet make not such a bad humbard. But if you are other, wise resolved, I shall how my head and my that you are right, and that I sam rightly guesthed, you are right, and that I sam rightly guesthed, you are right, and that I sam rightly guesthed.

I am, either way, one who loves and blesses you.

CHRITTE CLEVELAND.

Many, many tears did Esie Roland let fall over this letter. But sad though it was, it brought her deep relief. See consulted no adviser but her own saul and Haware. Neither bold her to rijet the manly heart waich had pour dout its penitence and made its appeal to her.

She wrote to him at once:

"Come to ma, dracest! Tais sory is your (ceretand mines. No one else has any right to know it. Let it be my happy task to keep painfor the future."

And Esie succesded. Nover more did Cleveland start at the sound of a ghostly tread. The love of his wife encompassed bim, and the shadows of the past faded away.

Mrs Mr. Sherman - Door Madam. - I received the psychonomic reading, dated the 5th day of this month. I am very much pleased with it. You have given m: a more detailed and satisfactory reading than any lave yet received.

You expressed a wish in the mode inclosed in your letter, to retain the photograph. I have taken the liberty to send you a spirit picture of the property of the

child.

I mus: e'a'o that this picture is consilered won drful on account of the position of the erms around my body. Mr. Munier was the photo grapher, who to ke his picture a fortight since at his house, 170 Springdend street, in this city.

Most respectfully.

FDWALD BROWN.

Boeton, Pab. 11th. 1871.

Botton, Feb. 11th. 1871.

Norz.—We have examined the photographs referred to in the fore going letter.

The likeness of the writer of the letter is taken sitting in a chair, with a nice front wiew. The spirit mother stands behind him, with her arms, very pitality given, around his shoulders, with clasped hands on his breast.

The aister, woman grown, stands by the side of the mother, with one arm thrown in front of the brother, so as to show her hand on his cost sleeve. Her hair is combed back (side view), so as to show the full forebead.

The mother's hair seems to be trizzed, showing a fall, high forehead.

The geotleman's photograph is ordinary. The two spirit likenesses are sufficiently plain to show

two spirit likenesses are sumciently plain to show the features, but shadowy, when compared with those taken from mortals.

Spirit photograph artists are now being devel-oped in various parts of the country. We fully ex-pect perfect pictures in a few years. Those who are being that developed, will do well to send as a specimens of their work, to be piaced on exhibition in the Reception Rooms of the Entieto Puttosope-teal Publishing House.

"Lequirer," a married lady, asks, in substances
what shall one do who has plenty of this world'
material goods, but no children or other person
lave herete, etc. A long letter portraying a case material goods, but no children or other person to live her acc., etc. A long letter portraying a case, such as is often met with in fashlossibe life. If we were to sus wer the inquiry, some one might follow our advice and find Jordan "a hard road to travel." "Experience is a good school master." For short, we say, "Get up and get,"—live up to the highest light you have within you, and continue to do so until you are happy! A portrait without shades is not comely to look upon. Each person is, day by day, manufacturing his or her life pleture, as enduring as the soul. The dark shades should be lighted up by the delicate trunches of the intelligent artist, silf, as he or she becomes perfected or developed in wisdom.

REMARKS.

Original Essays.

GOD IN THE CONSTITUTION.

By Hudson Tuttle.

By Budeou Tattle.

Philadelphia has wineseed another gathering of self-constituted Levives, for the purpose of self-constituted and of self-constituted and of several national contents to the suneadment of several nat Constitution, so that it shall recognize the existence of Almighty Gal! and thereby allow the church to clutch at the threat of Liberty.

Two hundred delegates were assembled, and Judee Strong being detained in Washington, Pollock, of Pennsylvania, was apprinted to the chair. The last resolution cmbo does the result of their deliberations:

"That in view of the or mr. illing power of the Constitution in shaping S ate as well as national policy, it is of immediate importance to public morals and to accial order, to secure such an amendment as will indicate that this is a Christian nation, and pl. sec Christian laws, institutions, and is seen or gov rement on an uncertainty of the constitution, and is seen or gov rement on an uncertainty of the constitution, and is seen or gov rement on an uncertainty of the constitution, we are a nation of Articlest ; if we adopt Larden the resolution of Dr. Bellivaine, we stade the week world as a Christian nation, and the resolution of Dr. Bellivaine, we washed from one of the meat are ringles of modern times of the meeting, as thus struck by one of the greakers, was: "As at precent, respecting the authority of God in our Constitution, we are a nation of Articlest; if we adopt the resolution of Dr. Bellivaine, we want to know a second lexipained to the meeting, the world as a Christian nation." We have a lamest completed a century of the most accossful experiment in government, history has ever recorded, and have just emerged from one of the meat terrible struggles of modern times. We have a completed a contury of the most accossful experiment in government, history has ever recorded, and have just emerged from one of the meat terrible struggles of modern times. We have seconsplained this without a world of religion in our Constitution, or recognition of Almiste.

poured annual roing this cause of magross in t

when the hour of action comes, fierce, vindictive and religious as was lel loose on St. Br. holomews Day on the defenseless Waldeness.
There is little present danger. These delegates only, expected to agitte, and develop public sentiment. The danger lurks to the luttre. There is to be a grand upfon of Protestatic churches. The European war only prevented its first gathering the last autumn. A great and united power, with the force of popularity on its side, and the conception as fearfully in accendant may accomplish more than we deem. This old lion, rheumy eyed, diseased in tendon and marrow, tookhest, taionicas may be galvarized into momentary attength. He taway hide as yet clothed with the blood of noble men, and its jaws drip with grar from its recent repeat. Let us who love in the continuous foctures a wook, yet unyielding as iron; and be ever ready to oppose the least et onechment on our ledvidual it juts, with our voice, our vote, our lives!

CRITICAL.

The " Search After God."

"And now we propose to prove that an I. f. nite-God is an imposibility,"—30 says J. R Francis

"Aud now we propose to prove that an I. f. nike. God is an imposibility,"—so says J. R. Francis

A herculean task, my brother, such as man nor angel has ever done. As well might you deny the eternity of duration, or the endiesness of space. Though they are incomprehen the therapy are incomprehen the they are self evident facts. The most schotles admit them without argument. We can restout upon limited time or space, but we can not fathout the bundlessness of the infinitude. Head they are incomprehension that the head they are infinite God because his perfections are above our comprehension. We as certainly know that there is an intelligent God,—the framer of all things, and the Author of all law, as we know that intelligences enacted the U. B. Statutes, or set up the type and perfected the volumes that contain them. Topsy was no more false in fact, when she said, "I was not born but I growed up," than are the peculators who deny the reasonable, esti-cyident provis of an Intelligent Designer, Controller and Governor of the universe. In fact, it seems to me that the existence of an Intelligent cause. We see all around us bravty, order, harmony and adaptation. Are these the products of an intelligent cause. We see all around us bravty, order, harmony and adaptation. Are these the products of an intelligent law proceeding from an intelligent lawgiver. Does the author of "A Search alter God," brileve with Mir. T., that "God was developed up from the lowest form of matter," or, in other words, that he was once the schelese granite? If so, in the eternity previous to that development, who governed the universe, can act within himself, and being everywhere present, does not need to move out of his infinite orbit. He sets in his universe by principles which, because they are incupable of improvement, are unalterable. These principles constitute his personality, He is the Positive Spirit of the negative universe.

Incomprehensible because of his infinity, set revealed to'the extent of finite comprehension in his works. W

personality. He is the Positive bpirst or one negative universe. Incomprehensible because of the infinity, yet revealed to the extent of finite comprehension in his works. We do not admit God to be outside of nature, because the theatre of Me action being endless space, there can be nothing outside of it. The same the theory of the action being endless space, there can be nothing outside of it. The same that the gaverne matrices are not to be same to the same that the same

ter and man sinceredual and moral patter, are relative and harmonious, and being in every respect perfect, child not be abrogated,—set saide, or the penaity of their breach be transverred to another—benof the laisty of the Christian Atmenent. Betence is the foundation of all philosophy, and feason its interpreter; fenor, whatever contradicts science, whether found in the transverse contradicts science, whether found in the ways to far as he is revealed to our intelliget, but when we attempt to reach the Everleading in his ways so far as he is revealed to our intelliget, but when we attempt to reach the Everleading in his ways so far as he is revealed to our intelliget, but when we attempt to roan the infinitude of his nature, we launch into adeep where all our thoughts are drowned. When we have teached this perilous point,—a sober second thought may suggest to us the fate of the toad that lost his life in the vain off rat to assume the proportions of the elephant.

What do we know of the primary elements or forces of nature,—of mind, of soirt, of electricity? We may know something of their modes of action, but of what they consist, or in what respect they differ from each other, may be beyond the range of our comprehension.

The celebrated Grecian orator, Demosthenes, through a modern medium, is represented as having said:

"flad you asked me concerning G da a thousand years ago, I culch have told you all about him; but now, after I have walked the highway of celestial workles for more than two thousand years, I am so far lost and overpowered amid the splendor of infinitude, I can say nothing. Height on height, beyond the penetration of finite vision, I see the dim outlines of a Deidic universe. I feel the flood tides of Divinity flowing down through all the avenues of my immortal being. I hear peal after pail of archangel ecquence ringing through the encloses archways of the empyrean, evermore sounding into my ears the name of G.d, God, God I I am allest—dunb."

You say in your twesty-third number:
"We are sim

icct of, your search, I remain as ever, your friend and well wisher.

Grance Wift're

Washington, D. C., Jan. 17th, 1871.

REMARKA—We fully appreciate our good Brother's position. We would not attempt to answer each of his objections. Fature articles on this question will disclose to him the beauty and grandeur of man's destiny, and through the tendency thereof, none will be in "enders masses lost." These articles will inculcate no pernicious doctrines, but antiol laws in relation to man's destiny that can not fail to do good. We would say, then, to our good brother, be patient, follow us in our Starch in the apheres of the spirit world, and all the objections you have advanced will be tully answered. One by

one, the shackles of old theology are dropping from the suman mind, and man's true destiny and mission untoided. Do we in our Search narrow the mission of man? Nay, Brother, we enlarge it, and if we sustain our positior, the world will rejide, and thank u. We incurate, too, a lotty and pure morality, and instill within the mind of all a picture of min's true statut. It conclusion, we would say that we leave the strictles already written on this subject, and forthcoming ones, to fully answer the objections presented.

L tter from a Subscriber.

neither go a faill the may make mistakes perceivable by an may make mistakes perceivable by an may make mistakes perceivable by an may make mistakes perceivable. If and one piece, headed, "Vandectivenees," where a mistater had been expelled from church fer running off with a young gill. He came nack reportant, and you say lead they excelled Childian marchally have be come more useful than ever; but he fell, and finally from himself in prison for had conduct, and that the nabobs that turned him out should change that the nabobs that turned him out should change that the nabobs that turned him out should change that the nabobs that turned him out should change the him.

come more useful than ever; but he fell, and finality found himst li up ivious for bad conduct, and that the nabobs that turned him out should change places with him.

Now comes one to your heart's content,—in article headed, "Rucality—Heavy Verdict." A minister is guilty of a like of fleves. He repeate, and is reinstated. Then your sympathy is turned to the other side. You say, included the state of the distribution of the change of the church?

Men write from different quarters, giving accounts of the church?

Men write from different quarters, giving accounts of the church?

Men write from different quarters, giving accounts of the church?

Men write from different quarters, giving accounts of the church?

Men write from different quarters, giving accounts of the chromateness, with their own prijudices, either for or gainst the parties, and you should slift the good from the bad, and only poblish such as how an even tone of moral sentiment.—that is, give the devil his dee, but do not, out of poor extheodor mighters, right and left. Many of them meed it, I Men. I could state circumstances in my own knowledge, cqually as bad as either of the sum of the state of the church of the state of the church of the state of the church of the state of the church of the state of the state of the church of the state of the state of the state of the state of the church of the state of the state of the state of the state of the church of the state of

The Grove, Ohlo.

We are glad to learn despite all objections that our friend can find with the Journal, that its "least article is read before touching any other paper." But we beg leave to assure the brother that stranger things are transpiring under the direct action of the inhabitants of the Spirit World, than the most marvelous phenomens as yet recorded in this paper.

Rain storms will be controlled by scientific mice and meakers is readily in a few years, as houses are warmed by modern improvements. Don't be discoursed, dear brother, because ignorant elegymen frown upon remarkable phenomena transpiring in different parts of the world.

The RELIGIT-PRILOSOFEEGAL JOURNAL has such a miston to perform as will make the believers of an old and effets system of theology, how!. S. S. Jones, its editor and peoprisor, never stops to inquire how will that the the test with the.

a mission to perform as will make the believers of an old and effete system of theology, howl. S. Jones, its editor and proprietor, never stops to inquire how will this of that article take with the people. His inquiry is, is this tree—and is it each trath as tile, world needs? Such matter as you refer to, would be a matter of convenience to a jew. But remember, my brothers, that that which you feel should be excluded from our columns, because, forsooth, you never blearned of it white in California, is a phenomena which was actually induced by the interposition of spirit power. Many similar and quite as remarkable spirit manifestations have been witnessed among savage tribes during their incantations, in past ages; sad which are as well authenticated as any other matter of history. The ignorance of the people attributed it to the Davill.
We desire it to be distinctly understood that the RELIGOF PHILOSOPHIGAL JOURNAL caters to no preconceived opinions because they are popular. It bows to the ipse ditt of no would be leaders, it respects no man who is inflated with vanity, and sammes a position, which intrinaic merit does not award him, and yet it treats with all proper respect, every person, believing each and every one to be true to his or her own organism, internal forces and external surroundings.

Letter from Salt Lake City, Utah.

Letter from Salt Lake City, Utah.

DRAR JOURNAL;—I wish to say that all who are acquainted with the JOURNAL, prize it very highly in this city, and I believe it will find a very extensive circulation. There are hundreds of Spiritualists and hundreds of earnest investigators in this city.

The New Hail of Liberty, now in course of completion in the heart of this city, will be opened the ensuing spring, and will be free for all liberal and progressive lecturers. The proprietors, Messers Wm. Godbe and others are doing a glorious work in this territory, by the publication of the Salt Lake Tribuns—devoted to Spiritualism and progressive Rere is a city formed and known here as the 10th ward Progressive Reading Association, which loans (free) to all the Hormon population, books, pamphlets, &c., on the principles of Spiritualism and other ilberal and reformatory works.

the mutual instruction of all. I news a.v.
in the right direction.
We feel able to hire a good test medium or
physical manifestation medium and acturer
ners, if the terms are moderate. We profier a
hearty welcome and a wholesouled host of
friends to a true-medium. If, in case the medium
should be a married lady or gentlemen, they
both would find support, and plenty of room ior
their spiritual taients. We would like one
whose name is known in the columns of the
JOURNAL and BARBER.
Yours fraternally,

Mr. E. P. Huribut, one of the judges of the Supreme Court of New York, has given to the public a namoblet entitled—"Secular View of attempt to be store articles in the public a pamphlet entitled—"Seesiar View of Religion in the State, and the Shible and the condition of the public a pamphlet entitled—"Seesiar View of Religion in the State, and the Shible in the Public Schools." The foctrine, clearly stated, is inculcate no was in relation to do good.

Inculcate no was in relation to do good. The state has nothing and without manifest lacon end, and representative in its character—the state has nothing, and without manifest lacon ended to the people.

ANORA, N. J.

By George Mankell.

Abon: three weeks ago, Dr. R. P. Fellows, a medium for various phases of spirit manifestations, came here, and we have had proof of spirit presence every evening,—sometimes by the medium secing and describing spirits, as they presented themselves to bim, and repeating what they said, or wished to commusicate. The spirits directed me to procure some belts and a lint rumpet, and place them on the table in a certain room to be used for subtil scances.

friend and co worker, B. Franklin," in a fac simile of his own hand writing.

On the opposite page was written: "Lowing brother, it is with the greatest pleasure that I commans with you this eve. I gradify your desire by giving you my picture.—B. F. C. Wright, in the property of the pr

around her head, Min a March and the risk a striking likeness of a Unimasse, with his peculiar features and long quene, who said he had been 190 years in spirit life. A life size likeness of William Penn was drawn on the wall of this room, above the table.

I will not name others at present. One night a piece was cut from the creatin cord and the bells ited together with it, then rung about us, and placed on my hand. I tried to hold them, but could not. They were taken away, and afterwards

on our sitting was over, the om the bells, and it could not a liter being in the parlor be door it was found tied to let it rumain, and the next

Voices from the Reople.

EaGLEVILLE, C&L.—A. S. Cleveland writ Your "Search after God" is the best series of clas I eyer read on the subject.

SALEM, OHIO.—David Porter ceived the package of papers and he reading your "Search after God." lighted, instructed and amused,—m there, with it. You have those

founded on spiritual manifertations,

WEST WIMDSOR, VT.—Avon Hemsews,
writes.—With beart felt gratitude I acknowledge
your solic generoity in ending to me, free, you
next excellent paper, through the peat, and the
far, its present year. It has been a scene of gas
current of philosophy, and brought forth gens o
thought worthy of our candid consideration. You
"dearch after God" has been a thorough cone, an
furnishes many new and beautiful ideas; finally
now maner in perfectly mislacetory, and were

Austin Kent writes —I congratulate you ir Jones, on the interest I am sure the lones numbers of the "Search after God" is

MATERIOWN, M. T.—L. D. Allney writes point respecting your paper I can not be be point respecting your paper I can not be Every one who has read attached.

professions seem to. Much of it goes to be spound my poor feeble comprehension.

AMENVILLE, OHIO.—L. T. Dean write.—
Brother Francis sinds God the great rehovah o the dewa, who made the world in six days, to took forty to make the table of stone for flores, want him to let flarmum know where he is an every body can see him.

MONTVILLE, OHIO.—P. S. Hart write.—Will you please forward an number 15 of the Journaliss we have not received it, and should feel very cony at any time to miss a number, but now have than ever, as we do not like to lose a link in you "bearch after God," which interests na much. The pape is ever a welcome and much prized visitor to our house, and we feel age fwe could not to wish out it. May that being, or spirit for whom to out it. May that being, or spirit for whom to out it. May that TAN. K. MAN S. George December 1990.

MANHATTAN, K. MANAR — George December 1990.

your workers to again spains wrong.

EARLY/ILLE, IUWA.—J. Richardson write.
Giory to wod, when you find him, or it, or whatev
may be God.

SPENRGDALE, RANSAR—E. J. M'Inty
writes.—I beg you will excess use for trepassin
upon your espece, bullmant say tg. "Severth aft
God": a richer than cream. I want to see the st
of the

SCIENTIFIC.

" The Hollow Globe Tl co'y."

The bo. k corcorning the Hollow Glob', is ep-proximating toward completion. For the satir-faction of cur numerous readers, many of whom have expressed no little anxiety to obtain the work, we publish an extract from the chapter (on Volcanocs, which, as a whole, seems to mili-tate terribly against the popular La Place or Igneous theory, concerning the formation of our globe.

cur globe.

This bock is a purely Spiritualistic work, and the authors claim to have received the great fund of original and harmonious ideas contain. ed in its pages from the invisibles.

do in its pages from the invisibles.

We may now equipte into the na'ure of the incandescent material, with which the bowels of our earth wather we can find these expositions are accorded to the filled, and if yearth of the property of the filled, and if yearth of the property of the filled and its property of the filled and its property of the filled and its property of the prop

is, that are Detected on the little page volcanors can be found in all this page stack, because all these substances of developing, that are carried forward in the great lation of aniture, as will be readily discovered the intelligent reader. We might as well derivate to extract the full grown chickenfrom new land egg, as to extract the materials that usually womited from the craters of volcanoes make supposed mass of incandecent, prical, latent material. All the elements of the full own chicken may exist in the egg, in a laten watering, but it must pass throng a field the supposed that of the full control of the full eval, latent material. All the elements of use surgrown chicken may exist in the egg, in a latent, unevolved condition, but it must pass through processes of incubation, before you can flad the bores and feethers and muscular fibres of the muturd fowl; so must, all primeval material pass through multitudinous processes, before it arrives up to the condition of substances which are thrown forth by volcanic action. If you can not flod the substance sabove named, how much less liable shall saw be, to find vapor in sufficient quantities to fall in copious showers of rain, around the mountain, oh mud, a mixture of earth and water, for certainty neither mud or squeous vapor culd exist within the limits of a vast reservoir, filled with latent world materials, have de ointenace; hat vomit forth little eite and others from what is figured from these craters in visst quantities, and there are a called mud volcances that vomit forth little eite. and others from which issue a bituminous substance that ultimates in a sphathum, an infimmable material that would shardly remain a great length of time, in this universal reservoir of incander-cent heat.

We award not nursue this reasoning, for it is a

ed not pursue this reasoning, for it is a int fact, that the power that is generated the earth's surface, sufficient to beich these various forms of matter, with such ity of the matter please fored must accessively be backed up by something permanent, otherwise these projecties that sometimes are thrown from the mouths of the craters several thousand feet above their summits, could not be as ed upon with any such tremendous power. For example, Cotapaxi, nearly 18000 feet high, has projected matter 6 000 feet above the summit, and at one time, it threw a stone one hundred and mine cither yards in volume, to the distance of ulms miles. There can be no doubt, that the extense it the way that he are at rock from

forces that drive the ball from the caunon, or the shell from the morter. In all these cases the explosive forces must be backed up by a permanent resisting mass of solid material, entirely sufficient to receive the ree it, otherwise this force could not be communicated to the projectile, in the case of solid material, entirely sufficient, to receive the ree it, otherwise this force could not be communicated to the projectile, and not be communicated to the projectile, and it must be the case, in order to impart the entire power of the explosion to the ball projected, and it must be conceded that, whether the prijectile is a shell set from a mortar, or a great rock from the crater of a burning mutation, the cases are perfectly anal-igour, and the forces must be applied in a simular manner.

In other case you must first flood the prijectile, and then apply the forces in such a manner as to make them effectual in sending it to its destination. Hence, when an finer wishes to bombard a city, he not only procures the gunpower than the shell, but he must provible a rultable receptacle, in which to explise the porder, before he can think of sending those missies into the town; and, we perceive, if a rock of such dimensions, was thrown nine miles from the cra'er, then the explosive force must have been brought to bear, if a manner analogous to the mortar or the canco-, or the rock could not have been brought to bear, if a manner analogous to the mortar or the canco-, or the rock could not have been brought to bear, if a manner analogous to the mortar or the canco-, or the rock could not have been brought to bear, for a manner analogous to the mortar or the canco-, or the rock could not have been found among the princeval metricals in the vast interior fire globe, forty or diffy miles breach the general manner and an extitution should have been found among the princeval metricals of the projectile. Suppose the rock in question could have been found among the princeval metricals of the projectile. Suppose the rock in que

FUTURE PUNISHMENT.

By A. A. Avery.

In answer to Isalah Milla' question, can a spirit be punished in a fouce worth, my idea is just this. I have got a fine white pig, and I, olice wash him all over, but he will still be nothing but a pig, and no amount of washing will make a lamb of him. It is just so witin spirits in the other world—they was have had no lofty aspirations in this world, have no right to expect a high position on entering the next. That would be like Saul's nonsense of "changing in the twinkle of an eye."

My idea of fature punishment is this, and I think it chains among intelligent Spiritasiss, that a man gets in the Spirit World just what he lives for in this,—you may call it punishment, hell or damastion, or any thing eige that units. To a low and groveling spirit, there is no such thing an exclusion till he sets about acquiring glory and exsilation. A gouse can only scar with the eagle by practice on the wing, so if we would soar aloft in the Spirit World, we must practice virtue hose. It matters not whether we are a part of God or not, the toe can not-occupy the effics of brain, either of God or man. All the future punishment I have ever advocated, is only negative or lesser good. If we would soar aloft in the Spirit World, we must practice virtue hose. It matters not endouce the first of the control of the search of the control of th

A YOUNG LADY MEDIUM WISHES TO BECOM sequelated with a greateman of means Spiritualin preferred—who will saids her, and will render, in return, the life-friendship Pienas address ANNIE C. REEVES 634 Third Avenue, between 40th and 41st Sts., New Yor Uty.

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Tun f llowing are extracts from a few of the nets

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We are sick of trying to keep a standing Register of Meet age and list of speakers without a hearty co-operation or

the past of those most interested gg, Hizanarra we shall register such meetings and speakers as are furnished to on an TRE PARTIES INFRARENT with a piedge on their past that they will help up a rooma in regard to changing and in addition to that, HIZENSETS in dicate a willingues to add in the structurious or the NAL, both by words any page.

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s there any Work in Nature or Art that does not Point Significantly to Indi-vidualised Man as its Author?

NUMBER TWENTY NINE.

The arm of man is strong, his eye clear, his aspirations far-reaching, and his intellect grand in its conceptions. Ever endeavoring to solve the problems of Nasture, he walks forth, never heaitating to inflortake any task, however difficult. He stunds at the head of all created things. He jlooks beneath him with the microscope, and shove him with the telescope, but nowhere within their range does he catch a glimpse of God. With a discriminating wirion and comprehensive mind, he glances at the Book of Nature, surveys its mystic pages, and the beauty of its illustrations, and white admiring its contents, he wonders who is the author thereof. This grand Book of Nature, so profusely illustrated with living realities, and in which the rippling streams, mighty rivers and oceans, sing an anthem of praise, must have somewhere an author.

withor.
Who can stand on an Alpine peak, and survey we fisshing lightning beneath his feet, and hear ne meaning thunder, and behold the clouds overing in grand array, without seeing evidence of a design connected therewith, and wonering where the Designer is? Amidst the solon grander of the scene presented to the vision from that Alpine peak, the mind feels the resence of an author, in the rocks, in the tread the wild gazelle, in the whipsering of the

emn grandeur of the scene presented to the vision from that Alpine peak, the mind feels the presence of an author, in the rocks, in the tread of the wild gazelle, in the whispering of the brezes, in the flashes of light from cloud to cloud, and in his agony he cries,—Where is the Designer of all this?

This Alpine peak is nearly five miles in height. Below are moving clouds and pattering rain-irops; above, the blue capopy of heaven. We can travel to the valley below, but not to the heavens above. We can hear the rustling of the elements, but not the footsteps of the Creator of-moving, throbbing worlds.

We know our career from the cradle to this date, but the future is veiled from our vision. S'anding here, the lesson we learn is a beautiful one. We have turned over a new leaf in the Book of Nature, and read the action of unseen forces, and we know there is an author somewhere. Standing there, the mind yearns to hold communion with him who conceived these stately mountains; who scalptured these rude rocks, made these precipious embankments, fashloned that beautiful gaselle, and arranged the action of the elements beneath the feet.

There is water there, and man knows its component parts; there is almosphere there, and he knows that they are composed of hydrogen and oxygen; there is electricity there, and he fully understands its composition. He reads from the Book of Nature the action of the elements and while there he beholds mist, snow-falses, and hallstones, riding out the boson of a storm-cloud. The scene is grand!

Is this Book of Nature without an author? Nay! Whetevier a design is manifested there is Designer—Individualised—the fightning, chalmed that no Infinite Intelligence was connected with its formation; and there was not. Nature's forces, however, are organized and controlled by intelligent belogs. Steam is taught to drive the ponderous wheel; slectricity erfary news with the speed of thought; and hall departments of life we find the elements subservient to the use of man. He can analyze the

a'mosphere, water, the food we eat, the human system, and there appears to be no limit to his power. Indeed the obsenist can make tissues resembling the human body; can make milk, (qually as nourishing as that from the cow.

resembling the human body; can make milk, cqually as nourishing as they from the cow.

On earth, man is living in the primary stage of exister. He is merely an apprentice here, and must have the experiences of earth life. His body is a part of all the elements, and as the inner man moves, avoired in this shell, it is only emblematical that it shall, by and by, control the forces of Nature.

Here, then, on earth, his cateer is rudimentary, and he is only preparing bimself for an advanced position in the spirit werid. Whole on out that which he cannot are man deing, he ignorabily acribes to G. d. H. sknows one thing: that in the arts and sciences, and in the various departments of life, that man,—ladividualized man, is connected with all things, and he is too when to accribe anything therein to a God.

While he can influence electricity, and send news with the speed of thought, be cannot control it in the a mosphere, and because he cannot, declares that G dh in welf must have exclusive charge of it. Dr. Franklin could draw electricity from the murky-cloud, and bottle it; and with his lightning-rod to protect. him, he could defy the God of Abraham, Isaac and Jacob, and rest in perfect security. But it needs no checklation to prove that man created all things in the arts and sciences, and now we propose to advance in the regions of space beyond the musty cloud and lightning's flash, and there search for the Divine Architect of the universe.

O the illimitable grandeur of the starry dome

of the universe,

O the illimitable grandcur of the starry dome!
the poetry of the Bo-k of Nature! the philosophy of meving, throbbing worlds, and the math ematics of their orbits, and the times of their revolution!—on! before the magnificence presented to cur inspired mind, we tremble like a child, and faiter for a mement in our course. A mere drop in the bucket, an atom of the universe, we feel like airugeling and atcending higher in the scale of existence, that by singly, in our arcent, we can each a glimpse of the footprints of Deity.

And now, all at once, our mind is carried to the bed-ride of once of earth's children; and as we hear the sobs of a wife, the heart-rending cries of arguish that come from his children, we know that Death is advancing slowly, but surely in that family citcle. As we gaze at the dying man, and see the once illuminated countenance and brilliant eyes of Lucretus the philosopher, fading cradually into the 'twilight of death, we recognize one of earth's favorite spink. Like us, he had searched for God. For nearly half a century he and his family had brilliantly illuminated their alter with the fite of their devotion, and cay after day he had sent forth his prayers, to what he knew not, asking for Delty to manifest bimself to man. But his prayers-were not answered; his appeals died of on the bereizés, in plantitye, ecolony whapers. forth his prayers, to what he knew not, asking for Delty to manifest himself to man. But his prayers, were not answered; his appeals died off on the bretzés, in plaintive, echoling whispers, as if to mock him, and now, prostusted on the couch, he was dying; and as we gaze upon the some, and catch the mingled gorrows of wife, children, and friends, the tear springs to our eye, a messenger of sympathy from that heart of ours, and we, too, feel fad. Lying there, in the arms of death, all at once his eyes kindle, his cuntenance becomes gloriously illuminated, his lips move, and there comes forth the disculation: "There is a God't, I see his angels, around my bed, to welcome me to his home?" and then his eyes fade, his countenance relipses into its former deathlike state, and the spirit soon passes over the silent river. He had passed through the various stages of death, one of which is printed vision, beautiful music touches the ear, and then the spirit world bursts in upon the enraptured vision, beautiful music touches the ear, and then the spirit, in passing from the body, loses its consciousness, and is sometimes retained so for many days. An hour had hardly elapsed, however, before this wise man recovered his consciousness, to find himself among those who had died years ago, and his eyes met theirs. A bery of little children passed him singing a welcome song, and showering around him beautiful bequets of flowers.

The scene was to him so bewildering in its grandeur, and seemed to express so much, that

bery of little children passed him singing a welcome song, and showering around him beautiful bequets of flowers.

The scene was to him so bewildering in its grandeur, and seemed to express so much, that he could not utter a word. On all sides he was met by the amiling faces of those he knew in earth-life, and the radness he had experienced in parting from his wife and children for a while had let him. A wise rage he was on earth, and like us he had searched for God. No sconer had he paraed to the Spirit World, than he expected to have unveiled to him the real God. He did not expect to find anything there but those works that had just emerged from the hands of Delty, and when his eyes were first opened in spirit-life, and he heard a bory of little children singing a sweet song of greeting, and friends clustered around him to welcome him to his home, he felt within his soul the most pleasurable emotions of delight! His first question was, to those around him, "Where is God? I desire to see him."

Those around him smiled, but told bim that they had sever seen the being after whom he was seeking. The wise mage then remained lent for awhile in solemn meditation, then saked:

"Who midde yon beautiful vills that I see from isle place?"

"Spirit mechanics,"his attendants replied. Lucratus.—Spirit mechanics,"his attendants replied. Lucratus.—Spirit mechanics, his attendants replied. Lucratus.—Indeed! I am amand at this Mechanics in heaven? Michanics in the Spirit World? I supposed that God made everything here.

*Fibrit.—On carthy many entertain himilar

erything here.

**Epptit - Op earth, many entertain himilar

notions. No one within the circle of my acquaintance have ever seen the being after

whom you are so carneatly seeking.

Licostus.—Well, I am puzzled, but tell me

eomething of the laws that govern the production of things here.

Spirit—On earth, you recogniz: the fact that there is a peculiar process that givernathe formation of various materials. In order to precure wood, you must have sheep—they eat the grass, from that is climinated life, flesh and wood. Were there no life in the grass that the sheep could appreplate, they would soon die; if no wood there to precure wood, you must have sheep—they eat the grass, from that is climinated life, flesh and wood, and jost so long as their physical organization is streng enough to climinate therefrom those three elements, judy-so long will they live. This is a peculiar process, and has been wisely arranged. Men in the primary stage of existence its a puny child—weak indee!—He built as rail reads, dige canals, fills up valleys, makes artificial rivers and lakes, sends news with the speed of thought, and does many other hings that are wonderful to you, but with all his achievements, he has not made an appuratus that can eliminate life, filsh ard wood from the grass. Suppring I should point you to a sprift that preceded as much piwer as the sheep—no more, no lets, and who could climinate, or extract from grass just what the sheep doce—life, fielsh and wood—you might feel inclined to regard that spirit are a G.d. Puny being,—cearch for G.d.f. Reason to some officet. Now let me tell you that it is just as easy for sprins to organiz; there conditions that produce animals, as it is lory ou to untile flur and water, and allowing, them to fermen, animal life is gun rated therefrom. But I will not refer to that here. The sheep goes direct to the elements for wool—the grass. Is man less powerful than the puny sheep? Cark-he go to the elements. too,—ad obtain wool—in face, obtain all those things which men on earth are dependent on animals for?

Lucratus—Your reasoning perplaces.

obtain wool—in f.c., obtain all those things which men on earth are dependent on animals for?

Lucretus—Your reasoning perpluxes me. Do you claim that spirits can go direct to the elements for those thiogs they require?

Spirit—I do. Is not their power qual to the animal's on earth? The precess on earth was wisely arranged; but what is adapted to tarth, would not be for the Spirit World. Here we go in many instances direct to the elements themselves for a sup. ly. No God made that beautiful villa yonder. Spirit mechanics, they who understand those laws that enable them to evolve from the elements every thing that they need, are the ones that did the work. Wherevery you see a work that bears evidence of design in the spiritual or material worlds, you will flad man connected with it, and they point significantly to him as the erganiz r thereof. This is as far as our knowledge extends. The Negro thought he had found God, when he vicited that plastial raisdence on earth, and you, a wise sego of earth, thought you had found a work of God, when you saw that beautiful villa in the Spirit world. You will now have sample opportunity to search for the being you are after. Lucretus.—I desire to continue my investigations. Your assertions open to me a wast field for thought.

Spirit,—Man on carth, makes a God out of

Lieretius.—I desire to continue my investigations. Your assettions open to me a vast field
for thought.

Spirit,—Man or carth, makes a God out of
those causes whose effects he either admires or
dreade. You look upon the earth and the
brilliant orbs that deck the firmament, as the
effect of some cause, and you blindly sacribe
that to an infinite God. Effects have a beautiful magnetic connection with their causes. The
mechanic who builds the engine, imparts to it
certain elements that forever stamp him as the
builder thereof. Between all causes and effects
there is a certain magnetic connection, which
the advanced spirits can traverse. You on
earth, in the primary stage of existence, ascribe
to the cause of certain effects God-like attributes. Now, the lightning flashes, the thunders real through the sky like the noise of a cannon, and the pattering rain-drops fall, and then
to complete the display, there appears a beautiful rainbow, arching the entire heavens! You,
the children of earth, ascribed the cause thereof
to a God. None but a God ceuld cause the
lightnings to flash, the thunders to rear, the
clouds to send forth the rain, and then preject
a beautiful rainbow in the heavens!

Lucretus.—Do you assert that these things
are not secomplished through the instrumentality of God? Didn's God cause these various phenomena?

Spiril.—Many things are yet for you to learn.

ity of God? Didn't God cause these various phe-nomens?

Spirit — Many things are yet for you to learn.
You are a mere child now; your mind is grasping, your sepirations towering, and you will progress rapidly. (As you advance in knowledge, as you progress from sphere to sphere, you will find individualized intelligences behind all things, the nature of which you can understand, while you will erro-neously ascribe a God to the causes of thos-effects which you can not see or comprehend. Lucratus.—You seem to do away with a God

effects which you can not see or comprehend.

Lucretus.—You seem to do away with a God altogether. You recogniz) no supervising intelligence.

Spirit.—I am aimply making assertions as to what I know. I am not speculating at all. I have been in the higher spheres for many years. I have known many, who have searched for him, who have traveled millions of miles, learned the language of distant worlds, conversed with the wise of other spheres, yet they have hever found the God after whom you are searching.

nearching.

Lucrous.—But is prayer useless? Why does man feel such an instinctive desire to pray, if no God ?

no God?

Spirit.—Prayer is not useless; it has its effects. He who reverences any being that is pure and good, even if such is wholly imaginary, will be made better thereby. Man becomes like his thoughts. When the soul is going out in prayer, the thoughts and wishes of the heart for a season are pure, and the soul is made better thereby.

Lucritus.—But no prayers are answerd.

Spirit.—Of course not directly. The pure prayer is answered only from the effects of the pure thoughts and wishes that go forth with it.

Lucretus.—Then prayers are not altogether useless?

Spirit—N.R by any means. Prayer is only the up rations of the soul, and when pure, retuit in elevating all the feelings. But the prayers of the Cnaplains of two opposing armies, that victory may crown the respective invading forces, only find a mocking response from those in the higher spheres that hear them. To those who fied relief in prayer, in public or in the clocet, I would utter no word of condemnation, but rather ene unagement, for in those prayers, glisten the aspirations of the soul, and spirits seeing them, jorge therefrom yeur real worth. To the children of earth I would say, be patient with the witer in this search, and he will picture your true destiny, inspire you with purer and holler resilves, and make you better prepared to battle with the trials of life, and I believe that all who closely follow the thoughts as given from week to week, will wish at their conclusion, that the position assumed may be true, for the true destiny of man will be unveiled therein.

Letter from G. B. Richmond.

"Andrew Jacksos Davis Declares Himself for L'Norr A Medium - Mr. Andrew
Jackson Davis, the great Spritualist, has fallen
from grace and the high repute in which the
Spiritual brethren held him. He has, acc wding
to their view, "gone back" on them, and could
they do less than "get back" at him? In the
Spiritual Monthly they prohounce his senience,
speaking in Goldrul language of his recantation.
With nuch magnatimity they say: What motives prompted him to do this we are not able to
judge, and do not mean to migluige."

We offer the property of the control of the service of the serv

Judge, and do not mean to majurge.

We clip the above from the Detroit Weekly
Free Press of Jan. Sist, 1871. I do not think it
would have got into the Press without some
foundation. Wastever the facts may be, I think
all renders of the JOURNAL should know them. of the Journal
Very repec fully yours,
G. B. Richmond.

I see by an afficie published in a late number of the Chicago Republican, that A.J. Davis is accused of a recausation of his belief in Spiritualism, or i'a mat important phase, spirit communion. You will oblige me and others by giving any information in your possession one rolling the facts in the Journal, and as to what, is referred to as the "nine errors." Yours truly,

O. W. Barnard.

MANTENO, ILL, Fab. 7th, 1871

MANTENO, ILL, Fab. 7th, 1871
REMARKS—Our opinion in regard to the position occupied by Mr. Davis might agree or disagree with the conclusions of others who read Mr. Davis books.

Mr. Davis books.

Mr. Davis is abundantly competent to speak for himself. Our columns are open to him. His books are upon our shelves, and for sale to all who wish to purchase. The book from which Mr. Powell has drawn his conclusions, and got up such a glorification by the devotees of old Theology through the religious and secular press, is known as the "Fountain," and we will send it by mail, post-paid, to any one who will set due one Dollar and sextras.

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age of Dilying leaders,—aye, more, the age of leaders has passed.

Then what of it? Toe r.port goes out every now and then, that a Dr. R. undolph, Rev. H. Malville Fay, Revs. Loveland and Leland, Prof. McQesen, or some other titled individual has renounced Spiritualism, or senounced physical manifestations, or said a still more silly thing, which is contrary to every investigator's experience, v.z., that wise spirits, are withdrawing from their communion with mortals, because, forecoth, some people can not appreciate spirit communion only as prompted by their love for gain,—a love for finding lost treasures, minerals, &c., &c.

These Reverand's and Protestor's recan tations delight the oredulous devotees of ignorance and projudios, and we hope, sometimes, awaken a new spirit of inquiry among the liberal-minded people.—Eo. JOURNAL.

Again receive our thanks for past favors. Those who owe us, will please remember, that not lets than fee hundred and fifty dollars preveck is required to defray current expenses; hence, the necessity of prompiness on the part of friends who would sustain an independent Journal.

-J. W. Peters of Portland, Oregon, thinks that a good lecturer and test medium would do well

Legislation Against Spiritualism.

Legislation Against Spiritualism.

In our last week's i sue, we published an article by Dr. Dr. Donot C. Dake, entitled "Chicago Medical S citety," at the cracination of which, was a paragr phrquesting the preservation of the paper, in view of a Remonstrance, which would be published in this number of the Journal to be cut out and pasted upon a sheet of writing paper, to be signed, and for warded to some nemb r of the Legislature, now in season at Spingfald, Illiancia.

Since that number was published, we have received nu nerous requests from people in Michigan, to publish a lace copy, suited for that Siate, as a similar movement is being made before the Legislature of that State, now in season at Lansing.

It is undoubtedly true, that the oppisers of all the reforms of the day, are clubbing together to procure such legislation as shall most effect ually crush them out. By a little persecution here, a little there, and a good deal more in some other direction, they hope to most effect ually crush them out. By a little persecution here, a little there, and a good deal more in some other direction, they hope to most effect ually crush them too thject.

It behooves every reformer to be on the alert. Through the siphiences of reformers in all schools, the matter of legislation of the class now contemplated in this State, was allowed to go by default in the States of Ohio and Wisconsin.

All its said by some, that the law will remain a dead letter if passed. That has not been the experience of several well-known and officient decions in Misconsina. Already, a number have been fleed and imprisoned under such a law There is no class of min so vindictive, one to ward snother, as doctors when interest is at stake, and who can say that even they may not unite to persecute some poor healing medium, or some other follower of the Navarene, and devout be liver, to whom promises were made, that even greater things should be done, than we done by him.

We most respectfully, but urg nity recommend, that every subject, or cut ou

liever, to whom promises were made, that even greater things should be done, than we'e done by hin.

We most respectfully, but urg ntly recommend, that every subscriber out out the printed protest, to be found on the Sh page of this number of the Jounnan, and paste it upon a half-sheet of paper, sign it, and get every neighbor you can to sign it, and send it to some member of the Legalature at Springdield, Illinois, with a request that he introduce it into the House or Senste, and cause the same to be read and referred to the spropriste Committee without delay.

If you don't get a sirgle soul but yourself to sign it, and it on. But he not fearful of results. Ten or twenty can be found in every neighborhood. All that is required for perfect success is a fair trial,—p-meverance.

The Wonders of Mediumship.

Testimonials of Spirit Pener.

Mns. A. H. ROHINGON:—The effect of some of your prescriptions in my case has been a sussential perceiter, and different from what I expected. My health has not been materially benefited, but my mediumship has been wonderfully developed in the short space of time, since I have been using your megnetized paper, and in a direction unlocked for, I have all my life been quite mediumshic—subject to seeiny visions and symbols,—and have exercised considerable healing power, but the phase developed since using your prescription is personating spirits, and answering mental questions, which I am enabled to answer as readily as if propounded orally; and through me have been given some as good tests as I have witnessed through the best mediums.

I feel that the influence developed will restore my health, and I will need no further treatment from you, unless it should be another magnetized paper, to assist me in my development. I have be influenced by a Negro, representing himseli as very june in one leg, who is very juvial and conical. He takes great pride in being called "Doctor;" says be can care me, and his influence is critately very invigorating, and while be influences us to burieque the Negro character to perfection, I feel that he is more than an ordinary spirit, and a most powerful magnetizer, and I bilieve he will accomplish all he says he will, but if you should feel that I ought to have another prescription, you may sent it and I will result your fee.

I do not know whether or not you claim any developing power, but as such has been the effect in my case, I thought I would report the same to you.

E. M. Handrick, M. D.

E. M. HEN Mt. Vernon, Mo., Feb. 13, 1871.

Mt. Verson, Mo., Feb. 16, 1911.

REMARKE.—Mr. Bliss, a spirit who belongs to the circle controlling Mrs. Robinson, has most wonderful powers for developing mediums. Through the positive and negative forces imparted to the paper, the bealing spirit reterred to, is doubtless brought en rapport with the

ick man to cure his

PROM A MOTHER

Mea A. H. ROLLEGON:—Yours of January 20th is duly received. I thank God and take course, for my daughter is surely gitting better. Her means, which hervictors caused her such intense sufficing, now produces no pain. We now have full confidence in you both as a lady, and a friend to suffering humanity. May God ever been you, and the good angule direct and ald you in the truth and love of our Creator, is my prayer. Please write soon.

Respectfully, in love, Mrs. S. H. Stark. wille, Ill., Feb. 5th, 1871.

Letter of Pellowship.

The RELIGIO-PERLOSOPICAL SOCIETY, on the 10th inst., granted a Letter of Fellowsh'p and ordination to Sister L. V. Tappan, of Washington City, D. C., constituting her a "regular minister of the gospel," which legally clothes her with all the powers and privileges for solempizing, 'marriages, and other purposes, possessed by "ministers of the gospel," of the most popular churches in America.

Letters of Fellowship are granted to all sectorers upon Spiritualism, in good standing, on application to said society.

Address S. Jones, President, care of this office.

The Journal.

This week the Jounnal.

This week the Jounnal will be fourd "chuck full" of food for the mind. The address by Emma Hardings is a grad one, and will pay perusal. "God in the Constitution," by Hulson-Tattle, is really an able ar lele, and one that will do good. The cessays and letters by Geo. White, A Subseriber, Ic neclest, George Haskell, and A. A Avery, all contain something of capecial interest. The Physical Manifestation, as related by Dr. Haskell, show that mediums are multiplying. We hope to hear from him again on this subject. The Buck notice of the "Hollow Globe Theory" contains some startling announcements in regard to volcannes, "The Tread of the luvisibes," and other articles on first page, and the D-partments of Brothers Childs and Wilson on fifth and eighth pages, will be found the "Search After God," and other citiorial items. The 'V sees from the People" on the second page, show that a great interest is being manifested in our "Search."

Latest Reports from Springfield, Illinois.

The old school deciors are making a desper-ste effort before the legislature to get a law en-acted, to fine and imprison all who heal the sick and set a discossed limb, unless they have a diploma from their schools! Poor old grannics But more contemptible still is be that belong to a reformatory school, and yet lends his infla-ence to aid such a movement.

No Name.

We'are in receipt of a letter from Like Mills, wis, inclusing \$1,75, and ordering books; also one from Crawfordsville, ind., with 75 cents; another, from Crawfordsville, ind., with 75 cents; another, from Crawfordsville, ind., containing \$1.65. Neither letter is signed by the writer, nor any address given. Cumment is unnecessary.

Take Notice

Mr. J. R. Francis will be in O.atho, Kansas, during the month of March. Letters should be directed to him at that place.

Bersonal and Zocal.

The worthy and liberal brother who sent us fifteen dollars, with directions to send a copy of the "Biography of Satan," by K Graves, and "A Revelation of Departed Spirite Among the Shak cra," to a number of orthodox clergymen, his our thanks, and will also, probably, have the thanks of some of the reverend gentlemen, and will be consigned to eternal fire and brimstone by oth

-H. O. Bigelow writes that a good lecturer is needed at Salt River, Mich.

-"Rebecos"; a Woman's Secret," is grow public favor each year, and has already hrough several editions.

through several editions.

"Mrs. O. L. Pierce writes a letter in pencil, and seads fifty cents for a trial subscription to F. J. Deckow, New Albin, but gives no state. Dear state, write and give the name of the state, and accept our thunks for your good intentions.

"Dr. R. P. Fallows, of whom Brother Haskell spanks so favorably in this week's issue, will soon own Week."

speaks to havorably it this week's used, will soon come West.

—Harry Bastian, one of the best mediums to replysical munificatations ever before the public, and a gentleman, too, in every sense of the word, is meeting with marked success wherever he goes. J. P. Cowles, willing from Ottawa, Ill., speaks as follows in reference to his seadoes at that place:

"Mr. Harry Bastian, accompanied by Mr. Ira Dy-enport, has just closed a series of seances in this city, which have, in a quiet way, excited an investigative interest. Spirits came and taiked with us, and for the first time in my life I was introduced to a spirit. The medium was lied by experts, and pronounced well ited. For two hours we had vasuation of the season of the season of the season of the work of the will meet with the success their cause demands."

Mr. Bastian is going to Clear Lake, lows, and can be addressed there in regard to engagements for lows and Wisconsite.

-Miss Lou Hopper, a clairvoyant medium, at the conclusion of Mr. Ho re's lecture at Grosby's Music Hall, on Sunday last, gave a description of many conclusion of Mr. Ho we's lecture at Crosby's Music Hall, an Smoday last, gave a description of many spirit friends. Synopsis: Mr. Tiliston's wife was accura'sly described,—even the color of hair and eyes. A spirit friend of a gentleman in the audi-cuce, who passed away after a severe liness in the South during the war, who, last before his death, sent papers and a gold watch by this frend, mani-fested himself. Miss Hopper turned to the gentle-man, and self.

iested himself. Miss II piper turned to the gentlaman, and said:

"I see a spirit by you. He sent a gold watch
and papers by you to his family. I hear the name
of John Wilson?"
The gentleman, who was an en'ire stranger to
Miss Hopper, arose and declared the statement
correct. Ead he had the receipt for the papers
and watch in his possession, and that the name was
correct Sha deacribed many spirits and gave many
tests, acknowledged not on'y by friends, but by
correct sha deacribed many spirits and gave many
tests, acknowledged not on'y by friends, but by
colled ead, were little that those times they also
colled ead, were little that those times they also
colled ead, were little that these times they also
of their insmortal house, and of unbroken cords of
love and friendship which units the spiritual
spheres with the mundane. Miss Hopper and Mrs.
"A. Logan, who is a well known advocate of
Spiritualism, will in company, visit the principal
towas in Central Illinois, lecturing and holding
public seasces wherever halls and homes are far
nished for them—trusting to the liberally of their
saffences to derivay traveling arpusses. Calls will
reach these through this office. They are calculated to de great good.

""A Kine for a Blow," by H. O. Wright, and the

"A files for a Blow," by H. C. Wright, and the Vine Gottage Stories, comprising "The Little Flower Girl," "The Orphan's Struggle," and "Lit-tle Harry's Wish," are fascinating and useful books

this time.

—Mrs. J. A. Logan gave as address and besuiful inspirational poem before the Chicago Children's Progressive Lyceum, on fast Sabbath, which were calculated to inspire both great and small with deeds of benevolence to the pior bad needy of year city, especially to those who can not attend the Lyceum for the want of suitable clothing. The Poem purported to come from a little ght who died in New York of hunger and cold a few years tince.

nce:
Whose heavenly home is bright and fair,
No more on earth she'll roam;
For there, from storms she is seepre,
And the orphan fiede a home

Shiladelphia Department.

Subscription will be received, and papers may be obtain dat wholesale or retail, at 65¢ Race street, Philadelphia

Alice Carey.

Gone to the ho ne of the poets,--- the land of the beau'iful!

Gone to the hone of the pacts,—the land of the beau 'ful!

M'ss C rey was the daughter of a Western farmer and his wife, who lived near Cincinnati, Ohio, where she was born in 1820.

Her mother, a noble and true woman, of strong and flucily callivated mental powers, na sed on to the spheres may years ag', leaving a large family of highly intelligent children. We have had only a slight preprint and within an end of the sphere and with a sister, Mrs. Saift, who passed over the shinday river sune years ago, after a long and pubulal filices, in which at times she was under our care.

With Mrs. Swift we inquestly saw their mother, who was much draw to this suffring and sensitive one.

That mother realized that it was grand to have such daughters, who could itel the inspirations, not alone from her pure, and loving signify but from the projes between, out of which flowed to them sweet and meladious armag, ever breathing high and loving lessons to humanity. Noble in their womanband, true to their high mission, thesp pet sisters have sent out their sought to cheer the world. May a double per time of their spirits fall tion the lone l'yebe, so that he souge my s'in the sent forth to bless the world. Thousands of users will send their warm sympathies to her in this hour of her trial, for their manes were twiced as one in many a household. My a sugel presences be nearer to thee our sheer, and make the path amount and brighter with their loving intil encode.

Truth, the Food of the Mind and Soul.

The mental and spiritual na'ures of man are sustained in a manner similar to that in which the body is, by elementary and material food which gives to see an and build up its tissue. Thus, food taken it to the physical system gratiis at the taste, pleakes the palvie, and exhiirartes the system, at the same time that it leaves up consciously a more parameter and surfacing power therein, that renews the waste of ill canding power therein, that renews the waste of ill canding power therein, that renews the waste of ill canding power therein, that renews the waste of ill canding power therein, that renews the waste of ill canding power therein, that renews the waste of ill canding power therein, that renews the waste of ill canding power therein, that the seed of the part of the mind or spiritual nature, and these two natures differ, the one being coldly intellectual, and the other is spiritual in its character. When apprepriate truths are received by there, a sense of gratifical in and exhilaration is felt, and some thing is deposited in the mind or spirit, which, though not consciously perceived, remains like the fold of sealing the sealing the property of the mind of the beautiful ann'ogies and correspondences in nature, which may be teadily comprehended Old and familiar truths, like the fold of the past, may crase to gratify the palate of the mind or exhilaration so of the beautiful ann'ogies and correspondences in nature, which may be teadily comprehended Old and familiar truths, like the fold of the past, may crase to gratify the palate of the mind or exhilaration so of the past of the mind of the same and the sam

oundings.
As the body through the healthy process
ifs is continually throwing off these impurit
which have entered into it, so do the other a
more continually eliminate that which does a

wasses mave continually eliminate that which does not need their highest wants.

As we case to do evil, we must learn to do well. This is the num of all window, in all departments of our being, and when we realise the true grandeur and dignity of our lives, and concentrate our efforts continually loward perfecting the body as a misical instrument, a karp of a thousand strings, and of unfolding all, the powers of the interior nature, so that it may use this instrument, he had not a sweet and holy suthern of praise and Jy.

When all are thus led and nourished with the highest food, and railed to the best conditions which we can realize here, we have fulfilled our earthly mission, and can reconite sending of the beyond.

earthly mission, and can recognize more control of the beyond.

It is because humanily has risen toward this place, that mediumship has become so common and is now bleaking the world by its beautiful revelations in all departments of life, teaching up to find the food fitted For each partion of our nature, and, showed sall, inspiring us with the receipt of providing suitable food for each accepting to the highest demands of the system.

THE JOURNAL

We are desirous of preserving a complete file of the Jouanal from its commencement, and want the following numbers to make it complete v. 1. 1. v, number 16 July 11. 1, 1898, and number 17 18, 19 21, 24, 25, and 26 Eight numbers. It any of our 'irends have either or all the above numbers that they can spare us, we will be be much obliged it they will send them to our address, 034 Race S., Philadelphia.

Amusements.

On Thursday, Feb. 16 h, a grand bensil; was given at this popular pack of resort, for "The Little Church Around the Orner." The incidents that led to this bensil; can be brief; stated. Geo. Holland, an old stock action of New York city, died. The Roy. Mr. Sabine, a minister of an aristocratic church, was requested to preach his functal sermon, but anceringly refused, and asid: "There is a little church aroun's the corner." The pastor of that little church was called upon, and willingly performed the last seared rites over the remains of the decassed. At this Matinee an aristocratic ministry was rebuked, and a substantial testimonial, to the amount of \$2000 given to "The Little Church Around the Corner." The Opera House was crowded, and thousands refused admittance.

METROPOLITAN HALL.

Baturday evening, Feb 13, Kate Field. "Dickens, Author, Actor. Man." Admission, 59 cents; reserved seats, 25 cents extra. There is every indication that her lecture on Dickens will attract as is ye and brilliast an audience as feld her lecture of last ecason, jurging from yearday's sale of reserved was a The Ale continues in day and to morrow, al. Cobb's Library, No. 29 Washington Street.

DEARBORN THEATER.

Manning's Minstrels Popularity increasing. The atth week, with entirely new sorgs, ballads, etc., of the great success, "Trip Around the World" The very laughable burle quz. "Annerican Tourists; or, Peris During the Bombardment." First week of "Higheart." Monday fe'. 20. B-neft of Ben Oxton. Production in a style of unexampled splendor, with vertibing set, of a great sew burle-que, entitled. "The Mermaid of the Lakes; or, this Dearborn the Tunest," Dearborn Tanter is now me the production of same factors of the set of the period where the form of the control of the set of the control of the set of

On Derplaines, belwere Washington-and Madison streets. D. R. Allen, Manager Another splendid attraction. M'unday evening, Feb. 13, eye gement of Miss Ka'e Fisher, who will appear in her celeste at character of 'Mar-ppa, 107, the Wild Horse of the Dieerl,' introducing her renowned horse, who who was made to the Monder. Wednesday and Saturday Matison at half wonder. Wednesday and Saturday Matison at half made the West Bide Theatre a success. None but stars of the first merit appear on his boards, and his stock company is nuceccifed.

NOOLEY'S OFFIKE HOUSE

SO South Clark street. Abbott Pautomime troups, "Hanky Fanky." Houses crowded alghiity. Unsworth, Eugene, Griffin, Nice, Mulligan, and Mammoth Company. "Lucretia Borgia." We have always felt the wart of a first class minered troupe, such as all the larger Eutern cities supported. Roboty saw this want, and his efforts to finely fitted up, and now s'ands unrivalled in the West. Our cities as are daily showing their appreciation of the spiri of enterprise of its projector.

Frank E. Alten, proprietor and manager. Friday evening, Seneds of Professor Geo. Sevena,
"itz-ba-ig, or, the Deads K. ckoning." A firer which,
Herr Reidermann and Professor Genry in a grand
musical inclange. To conclose Genry in a grand
work of the Confers of the Confers
Vengeaste; or, Life in the Sush." Mr. Alten, the
energetic and efficient manager of the Musaum,
might be sowied and emisted by the other managers of the city in Ane way in which as has catered to the changing Western mixed in his rapid
production of new plays.

production of new plays.

Lust night but one of German opera. This evenlag, Friday, Fob. 17th. First time in Chicago,
and the Company opera. The evenlag, Friday, Fob. 17th. First time in Chicago,
and the company opera.

Lust night but the company. Mad.
Louisa Lightmay, Mile Bertha Romen, Mile
Louisa Lightmay, Mile Bertha Romen, Mile
Laura Haffeer, Carl Bertard, The-doore Habelman,
Edward Vielning, Wilselin Formes, Adojoh
Fracock). To morrow, Saturday evening, Feb. 18,
grand for need in light, "The Josess."

M'VICKER'S THEATHE

Friday, Saturday, and Saturday Matince, the thrilling and romastic drama of "Nick of the Woods, or, the Jinonaniosey." To concised with the Irish Iarce of "Hudy Andy." Mr. James A. Herre as Hasty Andy. Localle Mestern will short the papear. This popular thesity has nethered hast

Y. M. O. A. The concluding lectors entific course. Frof. W. O. Bichards, F. Ing. Feb. IT, "Magnetism; or, Abust The lecture brillianty illustrated." cart, including reserved seats, for sale a from 9 to 12 and 2 to 5.

From 9 to 12 and 2 to 3.

From Masonery. Farwell Holl, Monday evening,
Feb. 20, 1871. Joseph W. Dickinson, Dustrick at
torsey, Texas Bubbet: "Free Masonry, its
history. What the world is with and without it,
and what it has done and will do for hur audity."
The lectures of Mr. Dickinson have a peculiar interest for a great mass of our people. He should
be greezed with an overflowing house.

PARWELL HALL

Magic is science. Frof W O. Richards, A. Ph. D., will close his actentific entertainment Chicago by a grand Matines on Saturday af ern at 3 o'cloca. Tickets, twenty five cents; child: Sf.een cents.

THE PATENT METALIC

Clothes Mangle

with old fighterens.

Saves your time, labor and fire, and is so simple in its
construction that your childrens manage it, and with a little
practice, manage all the election in thirty minutes that require
three hours with the old irons.

le will be packed and forwarded, etc., with fi to any part of the United States. on receive

AGENTS WANTED

O, Box 273, Syracuse, N. Y.

DENTISTRY

D. J. H. SMITH, NO. 200 SOUTH CLARK WT., Office of claims to be master of his probasion, and warrents his work to give satisfaction. Prople from the country can be supplied with new set of such the same day on which true years orders.

NEW ADVERTISEMENTS

ANALYTICAL CURE.

R DUMONT O DAKES SP. SHITLAL MAGNET40 MESSECTION - parely veyetable for the
redy care of the following compiditure-remodles
missed for one month a treatment: Catarrh, \$19,
thms, Throat, Long and Heart Difficulties, \$15,
teamstiles, \$15, Lives and Kodeov, \$10; Llystepols,
to matter, \$15, Lives and Kodeov, \$10; Llystepols,
to Weak and Inflamed, \$19,
the state of the \$10 Inflamed, \$19,
the of the \$10 inflamed, \$19,
the of the \$10 inflamed, \$10; Divesses of the
in and \$100, \$15; Inciplent Consumption, including
waller fairs, \$46, Patents at a distance successaction graranteed. Permanent address, 515 Wabarh
naue, Chicago.

rescribe guarantee provided in the control of the control of the control of practice is unknown to and unlike in Dr. Dake's mode of practice is unknown to and unlike in Br. SHILL; a Chicago, and Laboratory, 548 Wataab, Are, Chicago, Those who cannot consult in person (with each order) and a simple statement of condition, age, and sex.

FARMERS.

Who have never regelved the genuine Remadell Nor way Oats direct from an should send at once for our Great Credit Offer. There'ds no lenger any excel e for heigh imposed upon by getting systems, mixed, and rejected send which is being offered, as our terms are within the reach of all. Remember that where our hashel of genuine was sold last year, three of counter, two solds and the crop from it is now for sale at various prices, from one dollar upward. Address D. W. Ramedell & Co., 41 is after at the large of the order of the Price of the St. C. St. L. als. Mo.

MRS M. L. SHERMAN

The unparalleled Pyrchometric reader, will give delinea-tions of character. Her powersengable her to give the lead-long events of the future as well as those of the past. All letters enclosing photograph, staling age, month of birth, occupation, favorite flower and animal, and whether single r married, with two dollars and return stamp, will be wered by return of delineation and photograph. Address ber at No. 506 South Clark St., Chicago Ill. v9n14 tf.

\$5 TO \$10 PER DAY MEN, WOMEN, who engage in our new business make from \$5 to \$10 per day in the own localities. Full particulars and instru-

MRS. LAURA G. RICHARDS,

PSYCHOMETRIC, BUSINESS AND MEDICAL CO YOVANT, from magnetic influences of lock of hair an lograph. Terms, \$\tilde{x}\$ and two stamps. Medicines sens sired. Written communications from spirit friends by of the same, \$\tilde{x}\$. Pictures returned. tograph. Terms, \$2 and two stam stred. Written communications fr of the same, \$3. Pictures return Address P. O. Box 1219, Binghs v9 n19-6s.

NEW EDITION-REVISED AND CORR

THE VOICES

Three Poems.

VOICE OF SUPERSTITION.
VOICE OF NATURE.
VOICE OF A PEBBLE

By Warren Summer Barl

THIS rolume is strilling in its originality or perpos-land is destined to make deeper turous smoir sector in the control of the control of the control of the Tax Torson of Sermannova takes the crede at their sort and proves by sumerous passages from the fills that the cold of Stone has been destated by fastes, from the Carrier Tax Young out Marvian appresents God in the Market Tax Young of Marvian appresents God in the Market on and Philosophers.

Colvery I.

ATTER represents God in the light of B-symmetric represents God in the light of B-symmetric Representation of the Repres

persition. seems I will want and more generated by the post of the early of the collection of the post of the early of the collection of t

, and is one of the few works that wil grow with it, and mature with the continues. It is already admit it is thomands of rheders. Intel to prove the continue of the continue

Who are They ?

d it reports n of the paper, ther receiv

beacht. A remittance of a past of what is our des, in much better than nothing, in such classes.

We do say to all who are in arrears, that the secrifice you are required to make to equase your accounts with this paper, is merely monshed to that which we have made for your brackt every week that we would be the paper. It is painful to us to could be to go the paper, in the paper of the paper. It is painful to us to could be to go the paper. We make not go to the paper. We make to go to the paper. It is a matter of business, and common justice, which all sphritanities must appreciate, dictates that all who cheight had been and the paper. It is a matter of business, and common justice, which all sphritanities must appreciate, dictates that all who cheight had your part of the property of the property.

Obitnary.

There is no death! An angel for Walks o'er the earth with shell lie bears our loved things aw y And pien we call them dead I

MRS. A. H. ROBINSON.

148 Fourth Aven

Robinson, while under spirit control, on recei-lock of hair of a sick patient, will diagnose the nu of the disease most perfectly, and prescribe the nu-medy. Yet, as the most speedy cure is the essen-blect in view, eather than to gratify idde surjosity steer practice is to send along with a lock of hair better practice is to send along with a lock of hair brief statement of the sex, ago leading symptoms deduration of the disease of the sick person, when she

ng any changes that may be apparent in the for the disease. Mrs. Rossisson also, thgough her medium bones the diseases of any one who calls a traceling with which the servings her accomplish the same, is done as residence. The facility with which the serving has accomplish the came, is done as proper to the serving are comprehended by the serving are considered by the serving are the serving are

nce medium verms: —Diagnosis and first prescription, \$2.00; each securent \$1.00; T-yeltometric Delineation of Char-ce, \$2; answering Business Letters, \$2. The money pulls accompany the application to insure a reply-

CAN'T BE DISPUTED.

I Weatness, any windows where they are warm with the windows as in any other pair or reasonam at the windows as in any other pair or reasonam at the windows as in any other pair or window, which has sometimes been impossible on thout, which has sometimes been impossible in them, and takes pleasure in expressible her appet in them, and takes pleasure in expressible her appet to you, and while the man applied to all how do we and doors in our house. Yours sty fully, the control of the windows, are the control weather gardess.

honorably with every one. We have with them for years. [Ep. Journal. vood 6:

PAPER DOCTOR.

DR. J. WILBER, Managerie Physician, of Chicago, will main in Terre Haute, Ind., till further notice, having tak-nous rooms over Pence's Brug Store.

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DR. L. PAPPA.

GEO. M. BURT, of Quincy, Ill., has taken the paper since the 5th, of Septe ber, 1809, and now, the pestenaster stude a notice that it not called for. We presumed by has become a member some Christian (?) church. We hope they will make a speciable man of him. 94.20 is the amount which will necessary to remove his name from the Black List.

B. L. MUNELS.
We have notice from the postmaster that
und person has more d away from the place
of Journal, has been addressed to him
ich), owing \$2.75. M. C. BERT,

of Almond. When nells, refuses to take his paper from the office. He has been taking the paper since the lists of Yes, '805, sud'the sum amount to nine dollars. Had he refused to take the paper there years ago, his con-science would probably feel caseful of any, as would also the pockets of the publicly.

LEWIS POST.

The Bostrum.

LECTURE XXIII.

ted for the Religio-Philosophical J. T. Child M. D.

INVOCATION.

Oh, thou great and warderful spirit, whom, men have worbliped in every age as Jehovah, Jove, or Lrd, Allah, Creator, Father,—how wonderful are thy ways! Our souls expand into admiration and worship as we gaze down the age, and behold through the ever opening pages of thy scriptures, unwritten by the hat of man, how thou hast baurched into space counters worlds, and strung that treether in magoetic lines of etrnal harmony. The u hast upreared human dynasties, and swept them away with the noisless passage of time. Thou hat upreared human dynasties, and swept them away with the noisless passage of savingtum, we stand in the light of a divine revelation, and trace thee as the Ucknown,—the vicelese, viewless Architect, who has contrived, elaborated and sus tained this wonderful hall of earth. Oh, Father, we worship thee with every advancing page we turn in the book of eternal life. We worship the either the very divancing page we turn in the book of eternal life. We worship the either the very divancing page we turn in the book of eternal life. We worship the either the very divancing page we turn in the book of eternal life. We worship the either the very divancing page we turn in the block of eternal life. We worship the either the very divancing page to the greatest; in the little violet, with the dow that moistens its crt, prepared by thy kind hand. We hear thee in the rustling of the dying leaves of wistor. We feel thee in the sitning brozze that fans our cheeks. We see thee in the glancing motes that dance in the summer sur beam. We know that thou, that fillest all agace, arthage, we know that in his piace, where a part of thy creation is assembled, then hast built thy church. The first we dedicate all we are, and all we are, and ask of thee to enlighten these minds, that they may be permitted now to turn another page in the eternal box k of wisdom that by hand hath written.

LECTURE.

theology has defined as "THE LAST JUDO-2." cesilect this theme because it bears pecuy on that position of the religious world, at he we have now arrived, and on these pecu-batures of ecclesiastical history, which give a we believe, the inevitable assurance that windstry is at hand, especially seen that will be seen to the control of t

se been accepted and as it is now taught in ecutives. If church worshipers have advanced in their life beyond this idea; if they would tell you day, "Oh, this was of the .iden time: we now none who accept this idea in these latter mea," then there is a greater need for a new inistry, a ministry that will preach what they can, and teach a truth rather than an ancient wardity, because it is accient. We want a ministry that will lead the people do not be directed by popular opinion; one at is able to present and explain all that they reach,—not one which simply repeats old typis until the people have grown beyond em, and they are compelled to reform their crimes, lest their flock should grow too large their shepherd.

Iffine, ies their means are their shephes views that we insist on reving, one after another, the ideas which we ct,—for we reject them, and we must. The y worshipers who this day are told they at tremble at the last judgment, know that repreachers don't mean what they say. We mean all that we say, and a great deal more at the infinite spirit has thought proper to rust to poor, faltering, fallible human lips to

trust to poor, faltering, failible human lips to The last jndgment, or rather the belief that: an must be finally judged by a persor al God, d judgment proposanced upon the earth when uses are fulfilled, said an object inhabits. This idea arose from the property of the man of a universal truth. When, it has the man of the race, man must discover what God and in creation, they must earch throughout scriptures to find the purposes of his written of the property of the winder of the property of the winder of the property of the winder of the win

we die.

a ther age has passed away since millions their expanded for a single grain of time, ited. Bone have lived ten thousand, come million of years ago, but all go to the amno, y, according to this theological standard, the They along in the graund, for the last agent hange upon the resurrection of the

speaking, a long along and rest, the termination of which none of our finite teachers can undertake to say when it shall be—but judging from the past, it may be for millions of years—and then counds forth the trump of the resurrection angel, and forth the trump of the resurrection angel, and forth the trump of the resurrection angel, and forth the straight the vice-soling thousands, and even millions, of generations of the past come forth, the spirits of the dead,—and upon all and eccl,—not one of which is the dupon all and eccl,—not one of which is the dupon all and eccl,—not one of which is the dupon the same life experiences,—one of two sentences is passed,—sternal trasent, or cternal happiness? This is nothing commensurate with the life Sacion or special charte er; nothing preportioned to the mere special charte er; nothing preportioned to the class at all.

I do but review this vision of the last indement, for the purpose of

on it very often; sottling preportioned to its acts at all.

I do but review this vision of the last judgment, for the purpose of showing you how God's most solemn, beautiful, boly and instructive truths have been perverted. How much depends upon the thinkers, the worshipers, the true believers in our Father in heaven, to redeem his sacred purposes, his boile-t teachings, from these dark and terr ble missakes.

I repeat again that these are the terchings of the churches, and if churchmen have outgrown them, it is only the greater evidence that was need as may minimize to teach the people. They precabl it as a part of those (colesiastical sacts of f.ith and act-of beliet, which every churchman is compelled to acknowledge ere he is permitted to go forth and stitum to pervert the people's minds, by preaching what he knows is not the truth.

This shoological idea of the last judgment has suggested to the thinkers of the present day an riquiry listo the fundamental principles, from which it originated. Searching into these, we find a magnificant series of revelations concerning the true nature of judgment, splendidly illustrated, and crowned with the most sublime truth of all, by the revelations of spirits from beyond the grave. Fermit me to show you how, step by siep, we second on the ladder of progretiste knowledge, from the lawest formation of mere up to a spiritual pedgment.

When you are subject to the percentage of the search of the percent and search of the se

seas, and in the apimal world have mousters roamed the primeval fores. 2.

Judgments were pronounced on these, one after anoth r, and they paged away. In this period, there was an expansion of life into morstroid forms, some relica of which remain to tell us that the same circuit all sw was moving in the same direction,—first in the atoms, then in the expansion of monatrous growths, and then the condensation into beautiful and orderly forms. All this required a series of many judgments, and we know they were pronounced, because we see the gents and ruins, the vestige of oil per with wan above of our earth. We will be a series of the series of our earth. We reflect on the series of the bonders that now cover the takes of four serth.

We know that fire and floot storms and test-

into the bed of ceath. Sucu is use many sette boulders that now cover the isce of our earth.

We know that fire and fi od, storms and tempests, earthquakes and wild fornades, have had a part in all these upheavals of the ancient time, and then we fied Nature subsiding and subing out the last death pane, and then it inglin into new and lovelier forms. This is the geological history of every strata that has been laid down all over the book of Nature. It is from such successive lives and deaths as these, that every bloss my you now behold has been perfected. He alone can tell how many millions of years he has prophesied the birth of this rose that I hold in my hand; how many judgments be has pronounced upon the material that Nature laid upon the altar of sacrifice before him ore he said, "It is finished." He alone can tell how often the floral grans of vegetable lile have died and cast off their owner forms, and have presented their petals in beauty to him, and offsazed, their forms to his acceptance, one they became semiclently perfected to create this violes.

The history of this long line tells of ten thousand judgments pronounced upon the Laps-fact.

The history of this long line tells of ten thousand judgments pronounced upon the Laps-fact.

ard some of scienusic instruction. Some laid the foundation of old religious belief; some planted the foundations of special arts, special sciences; to some were entrusted the rational interpretation of the deatiny of markind in one direction, and some in another. When all was done, and when each one had lived his life, and performed the services entrusted to him, judgment was pronounced upon him; he must no more cumber the ground; he had fulfilled his purpose and was capable of no more. He saw the hand writing on the wall. He saw the spirit writing, "Mene, mene, tekel, upharsin." The dynasty must case, it must perials, and in perial ing, the kingdom was divided and given to action. Think you, all that spirit of the ages can ver be annihilated in the crash of falling ruins? Not that immortal power, by which they were erected, springs forth, Plouiz-like, from the ashes.

The plains of Palmyra and Domerara, in the

can ever be annihilated in the crash of falling ruins? No! that immortal power, by which they were erected, springs torth, Ploniz-like, from the sables.

The plains of Palmyra and Dimerara, in the ctaers, are only briken in their dim solitudes by the voice of the owl and the bittern, the fall of a splendid column, or the sinking of a ruin, and the murmur of the winds as they surge through the broken archwayz—the decaying relies of a grandeur and a power of which we have now no comprehension. Why, oh! why was God's judgment theavy upon them?

Why were these colossaal forms of splendor and beauty stamped with decay, and compilled by the stern and relentless judgment of the Lird to periah? Their purposes were fulfilled. They were like the colossal monuments of olden times, only the expressions of man's strength, his vest physical power. They were not the work of that orderly mind which is exhibited in our factorics, on lator saving machines; our dwellings, the industry of our peasant homes and coltages, where the living world of today is organized theorystems, manifests itself in these various iorans, and in our commercial relations, seeks to pred theelf, in order to produce these fairer, purer, more useful and scientific forms.

selt in Intes various forms, and in our commer-cial relations, seeks to presd Itself, in order to produce these fairer, purer, more useful and sci-entitis forms. Be removed; all that was grants and noble in them we preserve. The ages cher-ish the memory of the spirit, and of the powers of the human mind, as expressed in these won-derful records of past grandeur. The magnifi-cent Parthenon, the gigantic Coliseum, and a thousand other ruius, the beauty and glory of which has periahed, here all lich behind them relics of art and science, by which they were erected.

which has perished, have all left behind them relics of art and science, by which they were erected.

We have gathered up all that was worthy of belog preserved. We have their philosophy, their music, their principles of agriculture, the principles of sculpture, the principles of form. The large, the great, the cumbrous, the useless, are gradually parsing away from the searth. God's judgment is on them, and nothing but the spirir remains. The spirit being with us, we found our works upon it. We incarna's into more useful forms; into more civilized dynastics; into more useful systems of cummerce and trade. We incarnate the forces of patture, very imperfectly understood, in the steam engine, in photography, in lithography, and in all the warious means by which we costrine the very forces of the elements into matter, by which the word of God is made ficaby and the Logos, or Wisdom, dwells amongst ux.

In everything that our eyes look upon, there

the elements into matter, by which the word of God is made flesh and the Lopos, or Wisdom, dwells amongst us.

In everything that our eyes look upon, there are the symptoms of judgments that are pronounced, and these are the symptoms of resurrections which are perputually springing up before our eyes in the shape of newer and more useful forms.

pronounced, and these are the symptoms or resurrections which are perpitually springing up before our eyes in the shape of newer and more useful forme.

We do not see this expressed in the life of man. Our heroes are gone. Our pariots are no more. The manyrs whose forms we still behold by the braing fires which consumed them, have perished from our midst, and make no sign. The great once have vanished. A phantasmagoria above appears, in which their shadow, images pass before the minds eye, in dreams, in visions of the night, in memories growing more and more dim, until they are lost. Even the strong, the ginns of old, those of whom they till us, in the fabled days, of such nighty strength that they gust needs write them the sens of God,—their strength is consumed, their beauty has waxed weak,—all have passed, and we are fiscling phantoms—this mom nit is mine, and now it has gone, and as the echo of my voice dies away, the past ceases to be mine. I am but a phantom. I am parting with the warm life, it ebbs from me every moment of my existence. I am driding on, on forever to the shores of the unknown, leaving the past behind. I cannot collect even the least fragments,—they are gone from me,—they are mine no more. This is the destiny of man. Where, then, are God's judgements for us? Where is the resurrection for us? If sunlight and seasons, if starbasms and monolight, all come again, all return, all things that have faded shall re-appear.

Nothing is lost in nature. Those prishing forms, those splendid dynasties overthrown, those knipedom destroops, are all still with us. Not so with man, the noblest, the bee', the grandest, the ruler of creation. If a disappears into the phantom light of that indictude, from which we can not coiled even the fragment of which I have spoken.

Even the dast which we bust, the preclous dues that we have carefully laid in the earth, it seather that ther fast have have above the crombium form, tells us that it is mane, that the results is a mane that her than the sum and the country an

which I have spoken.

Even the dast which we, biar, the precious dust that we have carefully laid in the earth, is extitered to the winds, and the grasers which wave above the crombing form, tells us that it is gone, that there is no resurrection-for it Must we indeed lissen to the wind phantasy of ecclesianticism, and wait for the trump of the resurrection angel to call us to life again. It is such moments as these, that we fall either into the blank of a sministation and conclude that for us there can be no resurrection, or we are compelied to take she ter beneath the dark doorines of ecclesiaticism.

We are, however, no belt comfuriless. Even here in this most stupendous mystery of the destiny of the human sool, God leaves himself not without a witness. They come, the bright immortals, they come to rend the well of mystery in twain, to reveal to us the cfl. et of the solam judgment passed upon them; aye, judgment, by they be the properties of the interesting the solam produces and give back reverently the dust which sprang from the fair green earth, to purify, and strengthen, and vivily it, until violets shall sprang from the bine eyes of batty, and rose the blumbing cander from the burning cheef of the blumbing cander from the burning cheef of the the dead bury its detail. This

from a small tiny, nucleotated cell, known to no one but the Infi lite, and he alone could have conceived a scheme which should call into being that powerful, strong and wooderful existence, which we call man, from a little tiny, nucleotated cell that we can excreely discover with a powerful micror cope, a single pint in being, but that point is enough, it is, inspired with spirit, and soit aggregates to itself the material necessary for its existence. It grows, it becomes the full and priect blossom; the sgerm is now alabrasted into a living creature, and the living creature expands by those principles to which I have so alten culled your attention, attraction and repulsion, waste and repair, giving cfi the iff. te, and aggregating unto itself the ne casary elements of life, until it arrives at the full perfection of its uses, its powers, its vigor, and becomes a strong. living mao. Then the same elemes and cult known law of being which alternates forever and forever between attraction and repulsion, at length gives the largest seltent of power to repulsion, and waste prevails over "topit, and the form perishes, and even like the blossoms by which we have illustrated our is centiled and the form perishes, and even like the blossoms by which we have illustrated our is centiled and the strong set uses of which his fates, there is no repair, no more strength comes, more sustenance—so its form at last gives of the life prunciple which is not able to sustain it longer,—a ludgment has been pronounced. From the near when the strong man performed the strong set uses of which his form was capable, judgment was principale, judgment was principale, independent of the strong set of which his form was capable, judgment was principale in the strong of the strong set of which his form to have a strong set of the strong set of which his form to the earth. So does it perish, and like the arched to which the waste of which we have so and the strong set of the strong set of the strong set of the spirit perish and like the arched

There are dwellers upon the threshold that come back and are seen by our spirit vision, with dark forms, and crovelling in dash mees too learful for us to contemplate without corrow, and we understand that the darkness proceeds from within, and that God's sun is on them; the same of certainy spring up around their feet, but there is darkness in them—they can not see! They see not the bright angels that stand all around them. They see not the glorious light of creation. For them there is no moon, nor sun, nor stars, no beauty, and sometimes, heaven help them, they are without any companior-ship. I have stood face to face with sprint that have lived for self, and there they stood, nothing but self. What are you and i? Mere points of self in the great surging ocean of humanity, moving around and round with nothing but self.—how could we fill that world! How could we make it, fish and beautiful! What could we, with one little speek of self alone eff.ct.

Yet, when we cherish this love of self, and nothing but self.—how carry nothing but this with us into the Spirit World. We must return dwarfed, cramped,—miserable speeks of selfsh cristences, that we have made ourselves. It is not swarp and the self-them the self-them that the self-them is a self-them that the self-them is a self-them that the self-them is self-them in self-them is self-them in self-them in self-them in self-them is self-them in self-them in self-them in self-them is self-them in the self-them in self-them in self-them in the self-them in the self-them in self-them in the self-them in self-them in the self-the

there is no theological sponge to wipe away those things for which we are in judgment. But there is a judgment for all that is past, for all our unfulfilled purposes. There is a judgment for every knidly action, for every tender look, for that loving grap of the hand that thou hast given thy friend, when thou hadst no more to give.

How often we pass through life with nothing but tender sympathy, nothing but a kind word, nothing but a strong hand to raise up the fallen. Itemsy be an unfulfilled with which we deemed fruitiess for each other's good.

There is a judgment for all these, it is not of

This is the meaning of the judgment to which I have invited your attention, and I close, this morning, with once more adverting to that purper which I can conceive, and which is faintly andowed forth to all of you in the effort to in augurate a new ministry. Is there not already

It would not os so, were there as whe and brave and strong and true retormers, as there are now clear thinkers.

You know some of the truths of God's scheme revealed to you by the searching analysis of apiritizal communion. You know not how much strength has been lent to you to put these revealed not not retoring to the crumbling of the old excitastical institutions. We do know that you have perceived the signs of the times pointing to the crumbling of the old excitastical institutions. We do know that the authoritarian teachings that hind the people down to other men's thoughts, are passing away. We have heard the clanking chains that have been put upon the human soul, and we know that the bravest and strongest human spirits have arisen in their might, and thrown off the shackks. They are the best thinkers; they are not willing longer to be wornhipers under these eccelerational systems. They see that the day of judgment is on those systems; it is also on the political systems. We have seen it in this land. It is not more than six years since this same subject, the last judgment was pronounced by your speaker, in which that judgment obviously pointed to the clanking chains that were binding the physical forms of your fellow men, and in which you were reminded then that you were passing through the furnace blast of transformation. That transformation was collitical.

tical authority of Rome.

Where are you standing? Idly waiting in the transcendental erj yment of spiritual revelation which you think have come, and yourselves are waiting until the tides of confici shall sweep by—until the mighty warfers shall overboar all? Take no back position in this great day of coclessatical judgment.

Spiritualists. I can not think the conficulties of the con

May the blessing of the Great Spirit be upon you. May the guard and guide of his ministering augels be around us. May our fervent aspirations for light, life, knowledge and spiritual strength, ever be answered by him who responds to all those aspirations that ask for light, and there shall be light.

Heaven but tries our virtue by afflic-tions, and often the cliud that wraps the pres-ent hour serves but to brighten all our inture days.

The A sound faith is the best divinity, a good conceined the best law, and temperance the best physic.

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Scond, There is no one system of medical practice which is not most emphatically condemned, as resting upon a faise basis, and injusious to health, by the reason of practice, togally pepular in the saferation of the most intelligent citizens of the State of Illinois, consequently there is no one or more well-known systems or bases of practice, togally pepular in the casteration of the most intelligent citizens of the State of Illinois, consequently there is no one or more well-known systems or bases of practice, togal cast of diverse.

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Pour In Experience has demonstrated that all the systems or scho. Is of medicine which you are now asked to legislate in favor of, were, at some former period, held as unning in all the essentials necessary for recognitions as correct medical practice. What spirit have the old school experience has demonstrated that all the systems or scho. Is of medicine which you are now asked to legislate in favor of, were, at some former period, held as unning in all the essentials necessary for recognitions as correct medical practice. What spirit have the old school experience with the following the system of the content of the blood. Thus was treated Dr. Jenner, for introducing the system of vaccination for small-por. Thus was Hahr remain annahumatized for leaving old/gaths to expose the treatment of the his discovery of the circulation of the blood. Thus was treated Dr. Jenner, for introducing the system of vaccination for small-por. Thus was Hahr remain annahumatized for leaving old/gaths to expose the progressive age, in time become equality efficient, and carbotic for installating colleges and schools for public instruction, and take the place of the most popular practices of the present day? Why, then, fine and imprison the far-selog men who are now laying the foundation for such improvements in the nealing art? Why not allow the popule in held received in the properties of the progressive age, in time become equality efficient, and carbotic properties of the progressive age, in the present day? Why, then, fine and imprison the far-selog men who are now laying the foundation for such improvements in the nealing art? Why not allow the propose of institutions the far-selog men who are now laying the foundation.

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BY..... B. V. WILSON

Notices of our Meetings.

mological Spiritualism."

e are not believers in the sammptions of mod objectivalism, but we wish the whole subject in be taken out of the hands of over condicatalists, who betray quite as much lack of logic and conditions of the condition of t

The whole question of Spiritualism seems to have arrived at somewhere about this point. The le arrived at somewhere about this point. The le arrived at somewhere about this point. The le arrived at least the seems of the seems

The above article from Henry Ward Beecher's aper, contains thoughts worth reading, and the ard hit at our pamby namby scientists is good; know as much about Spirituals did about Jesus. Let Had

Professor Wilson, in his lecture on the Spiritual Philosophy, certainly made several decided "hite" yeaterday afternoon at the maitnee, conclusively proving the fact that he is either a first class guest that the fact that he is either a first class guest that the fact that he is the second at the second conclusion of the second conclusion. Some of his developments in describing the mentality of several of our well known citizens, to say the least, are exceedingly wonderful.

Last night his sudience was much larger than he hight previous. His fecture was upon Diaboliam, and a xetted considerable interest and stiention from those present. We are or Spiritualist, believe the principles laid down by the Professor very good for weak minded men and confiding women, but we will do him the justice to say, he challenge exposure of anything like colination with those whose mentality and peculiarities he describes.

re thought tols remark rathogs appropriate compa-nent to historial.

His position was a very good one, from his own land goods on Linearships of appricals philosophy, and we admit his bestpacey was an good at his bound is, considering the hast that it came from the Historian to the historian to the con-traction of the control of the applicant histories of local. To granteness was from it, candid, and re-ports in his convenient, smalled his might of with the convenient and the history of the different convenient of the middless, "as possible than the convenient of the middless," as possible and the convenient of the middless, "as possible or the minutes of the convenient of the middless," as possible or the minutes of the convenient of the middless, "as possible or the minutes of the convenient of the middless," as possible or the possible of the convenient of the middless, "as possible or the minutes of the convenient of the control of the control of the possible of the convenient of the control of the contr

he had us to a det; but when he mbe

word of it. And we did not; but, of course, in no way would we so far for get ourself as to question the worthy gealteman's aincert'y. That we are a Spiritualist, in one sense, upon oc casions, no one doubts; and if the Professoria about on St. Patrick's Day, we will convince him

That we casions, no one doubts; me will convince about on St. Patitick's Day, we will convince of the fact.

We advise every body to go and hear the Professor. He is sincere, and actually, we think believes in what he preaches an order of the strength of

Mr. E. V. Wilson gave his seri becture last night to a small andience at the Oper-House, on the subject of Spiritualism. In treated the subject or Spiritualism. In treated the subject were ably, and gave practical illustrations at the end of his discourse which satolated many persons present. Mr. Wilson is a seer, and gives his rylations, as be believes, through the agency of the departed spirits of former frien is and relations, whigher exposed to be hovering over those present. He describes past incidents in the lives of those her than the subject of the describes past incidents in the lives of those her than the subject of th

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Mr. E. V. White, of Illicols, one of the chief schocates of the peculiar is in of spiritualism, devered a lecture last eventing in the Univert as embly Rooms to a moderate sized and lener, comoved, as is apas our unch occasions, mainly of between in the legend which is prominently dissipated in old English txx, over the rostram of the fall.—Record we best, m in community with an late.

ourer, though isboring under physical difficulties and altogether, would seem to be a worthy de bater for the orthodox to grappie with. During the course of his lecture he exhibited numerous tests of his clairwight power in detailing portions of the past experience of persons selected at ran dom from among the audience; describing also, the different spirit forms that appeared to his vision as attendant upon various persons present. All these were accurate, as appeared from the testimopy of those concerned, and were satisfactory emorgh, persons to the minds of those who were negate to believe.

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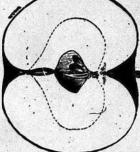
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